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## Catholics and World Peace

### I.

The desire for a pacification of the world is at present very strong and steadily growing. This unquestionably is a decidedly happy omen. Unfortunately, however, this sentiment is largely fed by utilitarian considerations, of which we know that they finally break down under the stress and strain of actual situations. Expediency alone never has led humanity very far. If anything in this direction is to be accomplished the whole matter has to be treated to a moral plane. International peace is an attainment, which can only be secured when its natural causes have become operative. It cannot come into existence without these causes. There is no use clamoring for peace and for the outlawry of war without effective means for the securing of international morality and justice have been devised. To this end the sincere workers for peace must persevere in their efforts. Much of the present peace movement is entirely too superficial to give great promise. To a certain extent it is even hypocritical, inasmuch as its supporters seek little more than to make sure of the existing condition of things and the permanent enjoyment of advantages that have been secured. It lacks the ethical orientation and the truly international outlook.

The aversion to war, which has become quite general, is chiefly inspired by the destructive effects produced by the late war. Neither the victorious nor the defeated have gained anything. War has been recognized as a very unprofitable thing. It is not a paying proposition. It has dislocated everything and benefited no one to any noticeable degree. Consequently, all the participants in the late war are disposed to a repetition of such utterly useless waste and destruction. The horror of war, however, is not based on any inherent unethical properties of itself. Had the outcome of the war been different, had any real benefit arisen from it to anyone, the sentiment against war would not be so general and so pronounced. There would, then, be, as it has been in former times, a glorification of war. Now the memory of the evils of the war will inevitably remain and the sentiment against war will decrease in proportion. Also the idea of the futility of war will gradually be dimmed and war will again appear in the eyes of some as a profitable enterprise. These things naturally wear off and lose their deterrent effect. When that stage has been reached, the present peace sentiment will dwindle away. Experience has proved that men are rarely deterred from doing wrong

merely by a consideration of the possible evil effects of their actions. This holds good for individuals as well as nations. Somehow the evildoer imagines that in his particular case he will be able to evade the disastrous effects of his wrongdoing. Hence, as long as peace movements remain on this utilitarian level, not much solid good can be expected of them. The condemnation of war must be based on moral motives and not merely on considerations of utility.

Most of the speakers and writers on the subject take too easy a view of the task they set themselves. War cannot be outlawed by sentiment; it can only be outlawed by a well established international morality. This is a gigantic undertaking. Not impossible by any means, yet exceedingly difficult. It is well to emphasize this fact, not to produce discouragement but, on the contrary, to rouse men to put forth their best efforts and not to become dispirited when in the beginning they see but scant success. Unwarranted optimism, as a matter of fact, becomes more quickly disheartened than a calm calculation of the hindrances that lie ahead.

Hatred of war, that is more than a mere sentiment and a faint emotion, requires a complete remaking of the mentality of nations. Such a thing is far from being easy. It is difficult to divest oneself of habitual ways of thinking. The difficulty increases if these habits of thought have been in existence for centuries and generations. Such precisely is the case with respect to the mental attitude of nations towards war. Habitual in the national mind is the glorification of war. It has sunk its roots deep into the hearts of men. The present abhorrence is merely a slight ripple on the surface that cannot change what lies much deeper. This national mentality is made up of numerous factors, which all require a complete reshaping and remodeling. The remaking of the national mentality will accordingly demand a long process of education. To this task the true lover of peace must address himself, realizing that he has a difficult task before him, but nevertheless convinced that he is not pursuing a will-o-the-wisp.

Most men at present think in national terms. The international horizon lies entirely beyond their vision. The international mind is as yet nonexistent. It has to be gradually built up. Because of the absence of such international thinking, the desire for peace leads to the most glaring inconsistencies. Nations want a number of good things for themselves, but they are not willing to share with others the advantages they crave for their own bene-



fit. It is exactly the same condition of affairs as it obtained not so long ago and in part still persists in the social order. There it was difficult for men to see that their own private interest was linked with the common welfare. Gradually only it dawned upon men that their own highest interests were best served in proper subordination to the interests of the community. But before nations will realize that their own good must be harmonized with the interests of humanity and civilization we still have a long road to travel. For at present, there exists nothing but the bare rudiments of an international mind. Dr. C. Delisle Burns rightly characterizes the situation when he remarks: "At present most nations are dominated by desires which are quite irreconcilable—they desire peace, security, and wealth, and at the same time they desire to dominate over other nations. Now it is quite impossible to have both peace and domination over other nations."<sup>1</sup>) Thus the desire for peace is defeated by some other conflicting desire, which quite frequently is not openly and frankly avowed but unconsciously entertained. As long as national selfishness is in the saddle and inculcated as a noble sentiment, war will be inevitable. After all, there are but few, who really love and want war itself, but there are ever so many who love and want the things that with fatal logic lead to war. What has to be learned is to seek national prosperity only in such a way that it will not interfere with the legitimate rights of other nations. What has to be realized is that humanity is the greater unit to which the welfare of the several nations must be subordinated. Civilization is a thing that does not belong to one nation but is shared by all the nations. To maintain it and to advance it co-operation is necessary between the various nations. But before this can be fully understood the international mind will have to be produced.

In this work of international education Catholics must do their share. It cannot be said that they have entirely done their duty. Supinely they have tolerated views that are diametrically opposed to a sound internationalism. They also too often have worshipped at the altars of nationalism and burnt incense to the idols of national egotism. It was not always ill will; more frequently it was a certain timidity that prompted them to go with their fellow citizens the full length of exaggerated nationalism. They did not realize the immorality of their sentiments because there existed no clearcut code of international morality to guide them. This aspect of ethics had somewhat been neglected among them and so it happened that they did not see clearly in these matters. It is not our intention to blame anyone in this respect. Partly, no doubt, the neglect, if such there really is, must be attributed to the force of circumstances. But the omission has resulted in most disastrous effects. It has brought untold misery on mankind and almost destroyed civilization. Whatever of the past, now we realize

the imperative necessity of elaborating in all its tails a comprehensive international morality, which the nations will give unhesitating obedience. It is true, the principles of morality are eternal and unchangeable; but their applications change and new situations arise, which call for new ethical formulations. If in the near future no definite international morality is evolved civilization will come to an end. Another war on a large scale will lay waste and exterminate entire peoples. A world waged with the recently invented means of destruction is a thing too dreadful to contemplate. It must be prevented. It can be avoided only if the nations recognize international morality as binding and develop a code of international morality by which they regulate their mutual relations.

It was long a doctrine in social science that conflict between the classes was not only inevitable but an actual ferment of progress. Happily this doctrine has been discarded. Conflict is neither necessary nor useful. It is always ruinous. But the same thing applies to the international situation. Civilization does not grow through war. It is jeopardized and retarded by armed hostility. A nation can only gain temporary and very doubtful benefits even by a victorious war. In the long run it loses. One nation's loss is the loss of all. Humanity and civilization are solidaric just as the social organism is solidaric. That is the first truth that must be learned. Here is the beginning of the international mind. Once this truth has been thoroughly assimilated other truths will naturally follow as logical corollaries.

C. BRUEHL

## Juvenile Delinquency

### III.

Work in behalf of juvenile delinquents is immediately and directly concerned with measures of a remedial kind. However, probing down into the causes of juvenile delinquency has brought to light certain facts which demonstrate the latitudes and possibilities of endeavors of a preventive kind.

In a way the work of prevention is the most important; it reaches out to the very causes of juvenile delinquency. It is, however, also a larger work. It must deal with forces of a very intricate nature; some of them reach down into the very foundations of the present day economic and social system. As a consequence it must be concerned with ideas, policies and movements which deal primarily with the great problems of social reconstruction and which only by a more or less indirect causation have a bearing on the work relating to juvenile delinquency. The outlook, therefore, on preventive work is very wide and often enough, alas, obscured by the mists of social apathy, ancient prejudices, myopic partisanship, and antagonistic ignorance. The broad vision of the seer in matters of social reform demanded of him who would do successful work to prevent juvenile delinquency.

The failure of the home, as has been said

<sup>1</sup>) Making the International Mind, in *The International Journal of Ethics*, Jan., 1926.



ther place, is one of the prime causes of juvenile delinquency. Where home life has been disordered by death nothing should be left undone to reestablish and conserve as much as possible the proper home conditions. Wisely organized pension systems, established either by collective private enterprise or by legislation of the State in the form of mothers' aid or mothers' pension laws, will be conducive to the conservation of the home life. Day nurseries, settlement houses, and school supervision for children, whose mothers must be at work, are important adjuncts in the proper upbringing of children.

Where the home has been broken because of desertion or divorce, the responsibility rests with the courts to bring offenders against the welfare of the children to justice and to determine measures of protection for those in need of it. The laws of most States are notoriously weak with respect to the offense of desertion; and what havoc divorce decrees have wrought in the home is being seen more clearly in the light of facts as revealed by studies on the problem of divorce. It is with a view to the preservation of the home in the interest of the children that the matrimonial courts or domestic relations courts have sought to adjust marital differences rather than allow a complete breach disruptive of the home.

Questions relating to a family living wage are of small concern to those working amongst juvenile delinquents. Where the wage is inadequate proper home conditions cannot be maintained. Everything that has a bearing on the raising of the material standards of the home will help decrease the opportunities for juvenile delinquency. Building and loan associations, credit unions, home exhibits, housing projects, and similar institutions and movements are of importance in the development of a love of the home.

It would be a mistake, however, to think merely of raising the material standards affecting the home. If the raising of moral standards does not proceed apace with that of material standards, the home will not be saved. Juvenile delinquents do not come only from homes resting on a low economic level. The case records of the juvenile courts set forth other facts. Moral and religious culture cannot, therefore, be neglected with impunity. Even as an individual is strong only as he is strong in his inner life, so too the family. Endeavors directed towards the upbuilding of the home are little short of futile, if religion is neglected in the process. Materialism, no matter how refined in its culture, has never yet been successful in preserving the families of a nation from an insidious and devastating dry-rot.

Gangdom also brings its tasks to the work of prevention. The boy lives his life, with but rare exceptions, in the company of others. He has learned at an early age that two heads are better than one. His plots of mischief demand assistants and lieutenants. His daring is aroused when

the fruits of his imagination are accepted and approved by his companions. Conspiracy goes almost inevitably into all of his games. Leadership in gangdom is often more daring than wise; projects are evolved which lead all concerned into paths that cross fields which law has said must not be trespassed. Sometimes the leadership is devilish and malicious in its designs. Often enough, however, it is betrayed into a course of action which intends no evil, yet from which evil will necessarily flow; lack of foresight hides the consequences of certain deeds.

Most boys wish to be leaders; and practically no boy wishes to live as a solitaire. This gregarious inclination of the boy should be taken into due account. Play-grounds, recreation centers, supervised games, amateur athletics, cross-country hikes, outings, boys' camps,—all these things seek to satisfy the social cravings of the boy. Surplus energy is given a proper outlet; the dammed up waters of his boyish powers, capable of works of destruction, are made productive of solid growth in character. Boy welfare work has contributed a great deal toward the prevention of juvenile delinquency. The extent of this contribution cannot, of course, be measured. But that it is effective may be seen from the results achieved in communities where well-organized welfare work has been undertaken as compared with such, in which it was neglected. The Juvenile Welfare Committee of Sioux Falls, South Dakota, composed of 35 members, representatives of the Rotary Club, the Y. M. C. A., Lions Club, the K. of C., and other similar organizations, has fine achievements to its credit in the work of prevention of juvenile delinquency. Wherever, in fact, welfare work for boys or girls is established results will not be wanting. City parishes perform an important social service if they put forth special efforts in congregating their young people in societies, socialities, social clubs, or study clubs. That the activities of these organizations must meet the needs of modern-day youth goes without saying. If anywhere, haphazard methods and mercenary motives must not be tolerated in organizational work in the interest of young people. The best is none too good for the preservation of the faith and morals of the youth of this land. The expense involved may be great; yet, it is in the nature of an investment; it will be repaid to the full, and the fruit thereof will not be small.

Statistics available on juvenile delinquency disclose another important fact—the necessity of a more intensive culture of virtue. It is for this reason that educational work plays so significant a role in endeavors preventive of juvenile delinquency. "The problem of the increase of delinquency among our young people is to be solved, not by the creation of new categories of crime, nor by police power, but by intensive educational work, and judges and the police cannot



serve as educators. New laws attempting to suppress unwholesome tendencies can easily bring about evils greater than those which they are designed to overcome."<sup>1</sup>) Thus Judge Köhne writing anent juvenile delinquency in Berlin.

Boys fail largely against honesty. Most boys are brought into the juvenile courts because of offenses against the property of others. Educators must, therefore, conceive it their special task to stimulate in boys of entry age a sense of responsibility toward the property of others; to sharpen their conscience to a keen edge in all matters touching on honesty; and to instil into their minds the greatest possible esteem for this virtue. The advantageous position of Catholic educators is clearly seen in the light of the sacred sanctions imposed by conscience and enforced by nothing less than the sacredness of even a sacrament,—the sacrament of Penance. More stress needs to be put upon the virtue of honesty in the work of instructing boys. No opportunity should be lost to bring home the importance of this virtue in relation to their future career.

Girls come into the juvenile courts chiefly on account of offenses against the virtue of purity. This does not mean that girls are more immoral than boys, but it does mean that already of the girl is it true what is said of the woman in respect of sins against purity: "The woman pays." In the cases of delinquency of girls in this matter the girl is more often sinned against than she herself sins.

The bulwarks of defense must, therefore, be made as strong as possible. Nothing less than the highest esteem for the virtue of chastity will achieve results. Virtue itself furnishes for itself the best protection. Virtue means power, and it denotes a power that resides within the heart and soul of man. A person is only as strong as he is interiorly strong. Moral strength, if it is to mean anything at all, is strength of virtue. Some reformers have promised themselves much from sex instruction. The force of enlightenment should not be denied. But merely to throw light upon sex problems, and to throw none or very little of it upon the forces of good within the inner self, upon the nature of the virtue of chastity, its charm, its beauty, its blessings, its rewards, will avail but little. Sex instruction is important; more important is education to purity. To know a problem is an advantage; but to be strong enough to cope with it is a greater advantage,—more, in such strength lies salvation. To be able to recognize danger is much, no doubt; but a good deal more is it, to have been endowed with the power to ward it off. Virtue confirmed and strengthened in its position is capable of doing this.

The worst of environments have not, in many instances, succeeded in destroying it. It has an enchanted life because its life is from God.

Chastity, in fact, has real meaning only in connection with the life from God, as a supernatural virtue. The conclusion lies at hand that the virtue cannot be successfully inculcated apart from ideals such as those offered by religion and as exemplified in the lives of good men and women—virgin followers of the Lord. In this regard also the Catholic educator occupies a very advantageous position.

Preventive measures relating to juvenile delinquency reach deep into the lives of people. Touching on so many vital fibers of the moral, economic, industrial and social life of a people they will not accomplish their object without the exercise of much patience and perseverance. Organic growth, if it is to be hardy, is slow. The ideals toward which social reform reaches may even be thought unattainable considering men as they are. But a people without ideals is on the downgrade. Its end is perdition.

A. J. MUENCH

## Developments in the Consumer Co-operative Movement in the U. S.

### II.

A far cry, indeed, from peaceful co-operation to the extreme described! Peaceful co-operation in the mind of the leading American exponent of the Rochdale principle, should be conducted in such manner as to eliminate the evils of competition as far as the co-operator is concerned while recognizing the existence and operation of private, competitive undertakings by selling, for instance, the goods carried in its stores at the current price and rebating only to co-operators. However, the statements quoted, in which advocates of political action urged their cause, and but two expressions indicating the direction in which they are endeavoring to lead the consumers' co-operative movement in the U. S. They intend to harness the co-operative movement to the class struggle, identifying the movement with one of the workers and "poor farmers" exclusively—not the better situated farmers, apparently—and they aim to use the forces already co-operatively organized for political action. This was evidenced on various occasions at the recent Congress of the Co-Operative League.

Part of Friday morning and part of the afternoon was devoted to a discussion of "the relation of the consumers' co-operative movement to the general labor movement," and part of the same afternoon and evening and part of Saturday morning to a resolution dealing with this subject. Mr. George Halonen, of Superior, Wis., who delivered the principal address on the subject, developed the thought that the class struggle must be waged not only in the economic but also in the political field, that co-operation is a workers' movement, that the workers' movement must be political, and that co-operative societies must

<sup>1</sup>) Bul. 39, p. 18, Children's Bureau, Washington, D. C.



ed to political action. His address was an clarification of an article he had contributed to the Northern States Co-Operative League Year Book on "The Neutrality of the Rochdale Pioneers," in which he says: "How many times do we hear that the co-operative movement must be neutral in politics and all other matters external to co-operation, because this is one of the basic Rochdale principles. It is true, that the Rochdale pioneers declared neutrality in political and religious questions. But this does not mean neutrality towards the workers' struggle in general. The program of the Rochdale society is the working class program for independent action against the capitalistic class. . . The Rochdale pioneers wanted to build a working class movement. . . But why did the Rochdale pioneers declare neutrality in politics? The answer is that there was no workers' class party." We are told that the Rochdalers shrewdly declared political neutrality in order to "win the workers from the bourgeois camp," to "organize them (the workers) into independent class action against the capitalist system."

From all of which this spokesman of the element, which is at variance with the President and the majority of the Executive Committee of the League, draws the conclusion: "The conditions are different today. Now the workers are facing capitalism, centralized through the state. Instead of having to fight petty bourgeois shop and mill owners, the workers must fight trustified capitalism. The struggle is a difficult one. It requires the combined efforts of the workers as a class. To tell the workers that such a workers' organization as the co-operative movement should be neutral in politics and 'all other matters external to co-operation' means something else than the Rochdale pioneers meant. The class struggle in general, be it on the political or the economic field, is a struggle towards which the workers cannot be 'neutral.' All organizations of the working class must unite in this struggle. Otherwise the struggle for better conditions will be futile."<sup>4</sup>) Nor did he fail to draw from the experience of the Italian co-operatives a conclusion directly opposite to that urged by Mr. Warbasse, President of the League, the previous day. While the President had stated, as his own conviction and the mind of the recent meeting of the International Committee in Hamburg, that Italian co-operatives were now paying the penalty for their mistake of having, before the coming of Fascism, forsaken their political neutrality, Mr. Halonen in his address challenged the declaration of that able student by stating that the Italian co-operatives had always made the mistake of remaining politically neutral; "had they long ago become politically active, a fighting workers' class movement waging the war in the economic and the political field like, they would now be a strong political fighting force. Their neutrality made them weak."

Mr. Halonen was eagerly seconded, and his views, as they were later embodied in the resolution already referred to, supported by a Mr. C. Carlson, late of the Workers' Party, Chicago, now of Waukegan, Ill., by Mr. Eskel Ronn and others. Mr. Ronn has laid down his convictions, largely as he submitted them in various discussions at the Congress, in an article: "Boy, Page Mr. Wolf!" printed in the Northern States Co-Operative League Year Book, where he writes: "The state through its parliaments has the power to enact laws restricting the development of our co-operatives, yes, even to pass laws declaring them illegal. To wrest this power of the state from the ruling class, and to prevent it from being used against them, the workers who are fighting exploitation through the co-operatives and labor unions, must organize on another front also, namely the political field. The objective of the labor unions, the co-operatives, and the workers' political party being the same—to destroy exploitation, and thus the power of the ruling class—it follows of itself that they must work together."<sup>4</sup>)

These and related views found expression in a resolution dealing with the working class movement and the Co-Operative League U. S. A. Mr. Carlson, spokesman for the resolutions committee, submitted it, handling his subject shrewdly. Mr. J. Fullerton, President of the Minnesota Federation of Labor, had introduced a resolution in proper form, in which Trade Union sympathy with the co-operative movement was expressed and co-operators were urged to patronize the union label and to employ union labor on building and repair work wherever possible, with a request that it be adopted by the Congress. The committee, one member objecting, simply ignored this resolution and brought in another, declaring that, whereas the labor movement and the co-operative movement alike are at the mercy of capital; and whereas co-operators as a matter of fact are one wing of the working class movement; and whereas both represent social, economic and political movements; that it be therefore resolved that the Congress "wholeheartedly support economic and political action by the workers' movement," and that this Congress appoint an interim committee to submit definite proposals for economic and political action to the next Congress, to be held in 1928. Mr. L. E. Woodcock, of New York, reflecting the views of the majority of the Executive Committee of the League, submitted a minority report, to the effect that the resolution presented by the Minnesota Federation of Labor should have been placed before the convention; further, that the co-operative movement as sponsored by the League is non-political, remaining neutral in politics and religion. Mr. McNamee, of Ohio, and Mr. Goss, of the Washington Grange, sided with the minority report, but neither succeeded in convincing the adherents of the class struggle and political

<sup>4</sup>) I. c., pp. 78-79.



action theory of the fact that their resolution was a direct subversion of the avowed policy of the League; it remained for Mr. Nordby, chairman of the local committee harboring the convention, and Mr. Allane, field worker of the Northern States League, to overcome the insistence of the majority of the resolutions committee by pleas that such a declaration would injure the progress of the movement in the city of Minneapolis. Only then would the committee consent to withdraw the preamble and the endorsement of political action and to consider the request of the Federation of Labor, which, as one of the members stated in the meeting, "didn't mean anything"—which statement was also repeatedly applied to Mr. Woodcock's minority resolution insisting on the non-political and non-class character of the co-operative movement.

The bitterness, sarcasm, irony, cleverness, alternating with almost silly sophistry, which marked this and other arguments and statements revolving around the class struggle and political action by co-operators, taking up some of the choicest hours of the convention and crowding speakers who had come to tell of the undertakings they represent, can but be suggested. One effect of it all was that several devoted and experienced co-operators privately expressed their disgust at the drift of the movement to which they have given years of study and labor. And one specific result was that the manager of one of the strongest co-operative societies in the country, representing a group conducting seven general stores and a bakery, who was present as a fraternal delegate, with full authorization to apply for affiliation in the League, left without doing so, more determined than ever before to keep his movement in the channels in which, in his mind, Rochdale co-operation should move and in which the true leaders in the League wish it to remain.

Mr. Warbasse and those who are at one with him will, of course, continue to conduct the League as they have been endeavoring to do since its organization. They are bound, however, to be handicapped by the developments noted at the Minneapolis Congress, notably the tendency towards pressing the consumers' co-operative movement into service in the class struggle. The fact remains, however, that consumers' co-operation flourishes best where it is separated entirely from political action or motives of class struggle. Its challenge is to the profit system, and its achievements in this direction more than warrant the declaration contained in President Warbasse's message to the Minneapolis Congress: "We see it (the co-operative movement) challenging profit business in every field. We see countries in which it embraces the majority of the people and supplies them not only with the necessities but also with the luxuries of life. We see many lands in which co-operative business and co-operative factories are greater than any which profit-business can boast. We see it even challenging the socialist state. It is dem-

onstrating that the *unpolitical organization of people* can perform every useful social function that profit business or the state could administer.

Moreover, the advocates of class struggle and political action by co-operatives are at variance with the history of the co-operative movement portrayed by Prof. Chas. Gide, who writes: "Until the seventies of the last century the history of the co-operative movement and of the social movement were indistinguishable from one another. But at this period a cleavage took place. We may say that the Marxian socialism, which then appeared on the scene, was a new type of socialism altogether. The characteristic mark of this form of socialism was that it was essentially a conscious class movement of the workers based upon the theory of a surplus value created by labor and absorbed by capital. Its program was class warfare, and its ultimate aim revolutionary. This socialism naturally found very little of value in co-operation, since the two movements were in direct opposition to each other on all the points. The co-operators were not interested in the exploitation of the workman in so far as he was a producer, but rather in so far as he was a consumer. They never made, and never could make, any distinction between classes, since the function of consumption is just the very function which is common to all men without distinction. Finally, co-operation aimed, not at confiscating capital which had already been amassed, but at building up a new capital by gradual and peaceful methods."<sup>5</sup>)

Prof. Gide repeatedly insists on this straightforward statement that co-operation is for all classes. As to political action, he records the situation among experienced European co-operatives as being one of neutrality. "Observation of the facts," he says, "shows that co-operation is respected and attracts the citizens of the towns only in those countries where its political neutrality is recognized." "The principle of neutrality is, moreover, adopted not in England only, but in almost every country. At the Swiss Co-operative Congress at Basle, in 1900, in response to a motion brought forward by some socialist co-operators, it was passed by a majority of 16 to 1, that 'co-operative societies must keep neutral in religion and politics.' And German co-operative societies of the Hamburg Federation—a large number of whose members belong to the social-democratic party—have repeatedly proclaimed the principle of neutrality in the co-operative societies, while upholding the class warfare among the trade unions. The International Co-operative Alliance has constantly affirmed this principle at its congresses, in spite of the efforts of the extreme Left . . . to make them retract this declaration." And in the concluding sentence of Gide's work we read: "We think that political action should be the result of the free initiative of

<sup>5</sup>) Gide, Charles, *Consumers' Co-operative Societies*, edited by Cedric Long, pp. 261.



individuals or bodies wholly distinct from co-operative societies."\*)

It is from this position that the advocates of political action by co-operators sought at the Minneapolis Congress, as they undoubtedly seek other times also, to draw the consumers' co-operative movement in our country. Yet the position we have designated as the proper one for the movement to maintain, is so evidently correct, and the action of these protagonists of the class struggle so utterly at variance with it, that Geo. Keen, of the *Canadian Co-Operator*, whose presence at the Congress we have already noted, writes regarding this very matter in the December issue of his publication: "It appears to me that the American movement should, without delay, come to some definite understanding with these politicians who claim to be co-operators. If they cannot be persuaded to follow the practice of the politicians of other parties, by leaving their politics at home when they enter a non-political co-operative gathering, but insist that they should be permitted to subvert the co-operative movement for the advantage of their own party, they should be told they have nothing in common with the general body of co-operators, and be required to retire from participation in its affairs. While hopeful that the justice of this reasoning, submitted in a friendly and kindly spirit, will be fully appreciated, if it is not, there seems no alternative but to exclude these elements, if the American co-operative movement is to survive."\*)

The Co-Operative League U. S. A. must do exactly what Mr. Keen suggests. We frankly doubt that it will do so soon. If action in this direction is not taken, however, the question will have to be settled at the next Congress, scheduled to be held in 1928. A. F. B.

## Obligatory Unemployment Insurance

The problem of unemployment is unquestionably the most serious one which labor must face. It is serious not only because days of unemployment bring to the worker and his family anxieties, distress, hardships and misery, but chiefly because labor as a whole finds itself helpless in the face of the magnitude of the problem.

Other labor problems revolving around questions of wages, hours of work, conditions of work, or organization, deal with factors which are more or less within the field of control of labor. It is, of

\*) Gide, I. c., p. 287.

\*) *The Canadian Co-Operator*, I. c., p. 13.—Mr. Keen was evidently impressed by the Minneapolis Congress in much the same manner as the present writer. He writes of the meetings under the title: "A Political Invasion—Impressions of the American Co-Operative Congress," and, in addition, prints on the cover page of the issue a lengthy statement from George Jacob Holyoake's "History of Co-operation" under the heading: "Co-Operation, a non-political movement."

course, also true of these problems that the multifarious complexities of economic and social life make impossible a perfectly satisfactory solution of them. Yet, the difficulties encountered in finding a workable solution are not as great nor as elusive as those of the unemployment problem.

Unemployment arises from causes which lie largely beyond the immediate control of labor, and, for that matter, of the industry in which the unemployment occurs. Any one industry does not work as a unit. Many independent units of production and distribution go to make up an industry. Any over-development of productive capacity in a large number of producing plants paves the way for unemployment. Or, it may mean that there is an under-utilization of existing productive capacity; it is one of the phases of business depression. Perhaps the unequal distribution of income and wealth within a country cuts down the purchasing power of large sections of the population; the effective demand is not equal to the effective supply, with the result that productive labor will be curtailed. Any disarrangement of the market, whether domestic or foreign, will bring about a retardation of industrial undertakings. Price disturbances, no matter whence their cause, will react unfavorably on the stability of industry.

To assert that the factors conducive to unemployment lie completely beyond the control of man is to take a very pessimistic view of the rational abilities of man. The fact is that individualism is still running riot in industry. Improvement indeed has been made. A better spirit of co-operation prevails. However, the full capabilities of this spirit of co-operation are far from being realized and still farther from being adequately utilized.

Unemployment insurance is one of the attempts to harness the forces of co-operation with a view of eliminating as much as possible elements of instability in industry. If its primary purpose is to insure labor against the risks of unemployment, modern projects of unemployment insurance, like all insurance undertakings, seek to cut down these risks to the lowest possible minimum. The aim of unemployment insurance, consequently, goes farther than the giving of relief to the unemployed. It endeavors to set into motion the economic forces which will make for a better coordination and hence a greater stability of all the factors of production and distribution.

The principles underlying unemployment insurance, the aims it seeks to reach, the systems devised to make it practicable, the obstacles which are to be overcome, the views for and against obligatory unemployment insurance, are excellently set forth in the work of Dr. Allen B. Forsberg, Professor of Industrial Relations at the Michigan State College.<sup>1)</sup> The book belongs to the Debater's Handbook Series. Being a debater's manual, it contains a brief with an outline for and against obligatory unemployment insurance. The arguments are

<sup>1)</sup> Allen Bennett Forsberg, *Unemployment Insurance*. New York. H. W. Wilson Co., 1926. pp. cvii and 483.



elucidated by reprints of articles by representative authorities who have spoken or written for or against obligatory unemployment insurance. The field of unemployment insurance is covered in a very thorough manner. In the first section the general problem of unemployment is discussed, its magnitude, causes, together with a review of past legislative efforts. In the second section articles containing arguments for unemployment insurance are given, whilst section three contains articles against the proposal. The last section deals with schemes of voluntary unemployment prevention and relief. The bibliography deserves a special mention. It contains every article or book of note written in recent years on the unemployment problem and the measures projected and devised to find a solution.

The book of Professor Forsberg will prove a ready source of information on the question of unemployment. For study clubs it will be invaluable.

A. J. M.

### Warder's Review

#### School Attendance Compulsory in a German City in 1538

Compulsory school attendance is generally considered an innovation of recent origin, introduced by the modern state. According to a statement in the history of the Cologne police, recently published, a city ordinance, dating from the year 1538, made it incumbent upon parents "to send their children to school (parochial schools) regularly."<sup>1</sup>

It would be interesting to know just to what extent it was necessary to enforce this ordinance, and what means were employed to that end. In all probability there was not much compulsion needed in a city like Cologne, whose mentally active and intelligent citizens realized the value of the branches taught in the schools at that time. Since Hans Sachs, the "cobbler-poet," mentioned by Longfellow in his "Nuremberg," knew Latin, we have no reason to assume those schools to have been of a primitive kind.

#### That Ignominy, the American Jail

The shame of the American jail has been referred to in these columns repeatedly, also that they are virtually breeding places for crime, inasmuch as not merely first offenders are herded, and for months at a time at that, with hardened criminals, but because juvenile offenders also are accorded the same treatment.

According to *Penal Affairs*, issued by the Pennsylvania Committee on Penal Affairs, "although the law prohibits it, children are detained in jails in 38 of the counties of Pennsylvania for lack of other provision. Detention rooms are non-existent and often there are no probation officers to supervise the child pending hearing." In fact, at the time of the study, one child, 14 years old, was held as a material witness in a solitary cell because he had said

<sup>1</sup>) Lauing, Paul. Die Geschichte der Koelner Polizei vom Mittelalter bis zur Gegenwart. Koeln, 1926, p. 20.

that he saw two men commit a murder. According to the same source of information, the women's section of the jail—where women bootleggers and prostitutes are held—is used for the juveniles.

Similar conditions are to be found in most of the states of our country, a fact to which a former Government Inspector of Jails, who had visited a large number of such institutions, scattered all the way from Alaska to Louisiana, has testified.

#### Another "Happy Hunting Ground" of Capitalist Exploiters

Not merely the people of China and India have awakened to the realization that they have been and are being exploited by the combined capitalists of Europe and America, but also such a white people country as Australia is coming to understand this to be its lot.

The *Tribune*, a Catholic weekly, published Melbourne, Victoria, recently declared, in a column devoted to "Notes and Comments," that the Acting Prime Minister of Australia (Dr. Earl Page) had denounced the "foreign dictation and exploitation" of oil companies, which he accused of levying a heavy toll on the country's motor activities. "The truth is," says the Melbourne paper, "that overseas combines, be they British or foreign, regard Australia as their 'happy hunting ground,' and in one notable instance, the ocean-going shipping trade, they proved too much for our Government. It seems that, while the Commonwealth Line steamers (owned by the Australian Government) could not prosper, just after the definite abandonment of the project by the present Federal Ministry of Australia, an English company decided to build a new fleet of steamers for the Australian trade. "Either our own vessels did not receive sufficient patronage from Australian exporters," says the *Tribune* in explanation of these circumstances, "or detrimental influences were at work overseas."

It would seem to the editor of the Australian paper that, since England built up her merchant marine by giving her ships a practical monopoly of her trade, Australia might follow suit. But whether it will be possible for the Commonwealth to attain that end or not its *ceterum censeo* is: "the sinister foreign combines, whether interested in oil or shipping, should be effectively dealt with."—a thing easier said than done!

#### The Burden of Training Apprentices

The difficulties surrounding crafts-apprenticeship under modern conditions are clearly set forth, at least as far as the printing trade is concerned, by Mr. John H. Chambers, Director, Bureau of Education of the International Typographical Union of North America, in the department: "With Our Apprentices," printed in the *Typographical Journal*, the official publication of that organization.

It seems a union printer had advanced the argument that, since the employer derives the most benefit from the educational efforts of the International Typographical Union, he should be required to contribute to its upkeep.



ving pointed out that the student, not the employer, is the chief gainer from increased knowledge skill. Mr. Chambers reminds the contending member that the training of apprentices is not of the Union's seeking. "From the day of the ancient world up to comparatively recent years," his statement declares, "employers have been charged with the duty and the responsibility of teaching the apprentice to indentured apprentices. With the development of large printing establishments and incorporated companies the tendency on the part of the employers has been more and more to evade this responsibility. The distance between the front office and the composing room has gradually grown greater until, to paraphrase a popular saying, it is as if the apprentice who knows his own employer. True, the Typothetae has striven valiantly to meet the changing condition, but its educational effort, in common with its attitude toward organized labor, has proven woefully inadequate and impracticable." The writer further avers that it was only after fruitless waiting for the employers to assist the journeymen with a constructive training program that his International assumed the responsibility for the self-education of those seeking entrance into the printing crafts. "This we have done," Mr. Chambers writes, "with the result that in less than two years we have made more substantial progress in this direction than in a half-century of dependence upon others to thoroughly train our apprentices. In this very limited time we have demonstrated beyond the question of doubt that we can accomplish our own educational ideals in a businesslike way and in a manner entirely satisfactory to ourselves."

### Contemporary Opinion

"There is an increasing inequality of economic opportunity. Economically we are gradually falling into a state of feudalism. . . . This new feudalism is industrial. . . . The time has come when we must speak out . . . so that the kind of Christ can be discussed in the conduct of our industrial and business systems. . . . We sense the danger in the tendency to test life in terms of material possessions. Never has our nation's energy been given over to the scramble for comforts and luxuries as today.

DETROIT METHODIST CONFERENCE.

\* \* \*

The alternative to political uniformity is not the empty formula of States Rights but Regionalism. Regionalism means a recognition of the diversity of soils, climates, industries, historical connections and social traditions in various parts of the country. It means the abandonment of the pioneer habits of nomadry and exploitation; it means an encouragement of the processes of settlement and culture. It means the habit of depending upon local initiatives instead of relying upon the beauty or wisdom of the Central Government. Regionalism is a method of enforcing the political principles of States Rights by

building regions and regional cities, capable of working, living, thinking, acting for themselves.

LEWIS MUMFORD, on Regionalism,  
in *The Survey*.

\* \* \*

The villages and the farms of America have been the dominant influence for nearly a century and a half in shaping the course of American government. Most of the nation's great leaders, most of the great political reforms, have sprung not from the cities but from the country. Not until recent years, however, with the rise of political gangdom in the cities and the resultant schism between urban and rural communities, has this influence been particularly noticeable.

The growing breach between city and country in political thought is a matter for grave consideration. Political machines in the larger cities are nothing new. Some of them date back for generations. But heretofore they have been largely content with manipulating municipal affairs. Now they are reaching out for state and even national power. The recent election furnishes excellent illustration of this trend. In virtually all of the large Eastern commonwealths city and country voted against each other, and in nearly every instance the city vote was victorious.

*The Dearborn Independent.*

\* \* \*

In all my travels and contacts with organized labor I see every indication that labor is now entering a new phase of development. Organized labor has won its century-long struggle for its right to organize, its right to collective bargaining, its right to have some voice in fixing wages, hours, and the conditions of labor.

The complexities of modern industry and the ever larger part organized labor plays in its administration are demanding a new type of union man and a better trained and more efficient labor leader. During the last half century the emphasis has been on organization and power to raise the standards of living; during the next decade or two the emphasis will be on education and the technical training of union men to meet the new responsibilities. For many years members of organized labor have realized that if they wanted a well-constructed house it was necessary to employ union builders, or if they wanted good commodities they must ask for the union label. And now that the most vital problems with which organized labor must deal are matters of education, the labor movement is beginning to realize the urgent need of union educators, and to an ever greater extent that the teachers must be called upon to co-operate with the organizer and the rank and file members of the union.

KATE RICHARDS O'HARE.<sup>1)</sup>

<sup>1)</sup> From a lecture delivered at Commonwealth College, Mena, Ark. The emancipation of labor is, without doubt, converging in the direction indicated by the well-known agitator.



# The Woman's Apostolate

## The Pending Proposal For Extending The Sheppard-Towner Maternity Act

The attitude of numerous advocates of the Sheppard-Towner Maternity Act, which is again occupying the attention of the present Congress, is clearly exemplified by an editorial appearing in the *Woman's Home Companion*, issue for January, 1927. The editor asks the irrelevant question: "Do Mothers and Babies Matter?" and begins to argue from the amount of moneys spent for the combatting of epidemics among hogs, for the improvement of rivers and harbors, in the interest of "business," and for building and repairing war vessels, to the necessity of appropriating money for the continued carrying out of the provisions of the Sheppard-Towner Act. Whereupon comes the rhetorical question: "Is there any farm animal as precious as the 180,000 babies, who die each year, and the 16,000 mothers, who die in childbirth annually? Is there any shorefront, harbor or channel so essential that it must be reclaimed at the cost of these lives, or any business that is paramount to them? Is there any war as close to us as the war on ignorance, negligence, or cruel environment, that needlessly crush out the spark of life in babies newborn and the mothers who bear them?"

All of which is beside the issue, and is simply typical of the sentimentalism, which crowded out logic from the campaign, carried on some six years ago, and crowds out sound reasoning from the campaign again revived in the interest of federal participation in and direction of efforts in behalf of maternity and infant welfare. About the only statement contained in the editorial that is fifty per cent free from this sort of misdirected verbiage is that describing the present status of the act. The latter was passed in 1921, carrying appropriations for a five-year period, which will expire in June, 1927. During the last session of the Congress the House voted to extend the appropriations for two additional years. The Senate Committee, however, cut down this term to one year, and the Senate itself did not vote on the bill. When the Congress reconvened in December, the extension bill was placed on the calendar of the Senate; now this body must act, and if it approves of an appropriation, the measure will again be referred to the House. This is the status of the measure at the present writing. Which facts are set forth in part in the editorial quoted from, although the author of the article omits some of them, but injects some of his sentimentalism in the statement. However, one may expect him to be inaccurate, because of his zeal to reprimand the "grave and reverend Senate" for not even voting on the bill. "Why?" the

editor asks. "Is it some extravagance that would seriously cripple our expenditures on behalf of the farmer, the business man and the military? Not at all. The annual expense is only \$1,240,000. Of this, \$50,000 is for administration of the Children's Bureau. The balance is divided among the several states—\$5,000 outright to each state and the balance doled out only in such amounts as the states are willing to match with additional appropriation from their own funds. Forty-three states have shown their appreciation by accepting the act, spending a total of \$700,000 more of their own money to help out. . . . The session of Congress now opening must pass the bill to extend the appropriation. It must pass it at once in order that the state legislatures, many of which are about to meet, may make their appropriations to match the federal grants. Will women everywhere, as individuals and as groups, write or telegraph their Senators to pass the appropriations under the Sheppard-Towner Act?"

While this is the substance of the editorial, the author has unexpectedly condescended to add something which at least sounds like an argument. He says: "What has been done? Well, in two years nearly 600,000 babies have been examined, 75,000 mothers were given proper advice, 40,000 midwives instructed and nearly 10,000 expectant mothers visited and their anxious questions answered. Mothers' classes were organized and attended by more than 160,000. Classes for little mothers—those who carry so much of the burden of child rearing—were organized in more than 5,000 places. There were 26,000 child health conferences, 1,700 infant welfare stations founded. This work has won the endorsement of doctors and public health authorities, of women's organizations and parents and the eternal gratitude of thousands of mothers. Yet it is only beginning. There has been only time to lay a sound foundation. The number of infant deaths has decreased, but so much remains to be done that it would be criminal folly to let the effort relax if only for a week."

There we have the meat of the reasons why, in the minds of many, the Senate should act in favor of the appropriation. A surprising statement, distinguished by an utter lack of discrimination between what was done in this regard during two years under the act, and what most probably would have been done by the several states, and the communities in the several states, on their own initiative. But even assuming the administration of the act had been responsible for the sum-total of achievement given, the figures mean very little. For one can readily vision, for instance, the people of the states of Massachusetts, New York, Pennsylvania, Ohio, Michigan, Illinois, including such centers as Boston, New York City, Philadelphia and Pittsburgh, Cleveland, Detroit and Chicago, achieving results easily equalling a sum total of this sort without having received one penny of federal aid or one word of direction from the Children's Bureau. One can readily imagine a few progressive

<sup>1)</sup> As we go to press, advice comes from Washington that the fight on the Maternity Act extension bill had ended in a compromise: appropriations have been allowed for the two-year period ending June 1929, at which time the Act is to be repealed.—Ed.



es in other parts of the country, accomplishing  
llar results on their own initiative. And one  
all the more easily conceive of the forty-three  
es in question engaging without "federal aid"  
health work and accomplishing like results.

to the sole argument advanced by the widely  
l woman's magazine in favor of an extension of  
life of the Maternity Act is not convincing. But  
haps many of the leaders of the propaganda for  
act and for federal aid in and direction of Ma-  
nity welfare do not seek to convince. Certain it  
at, with our tradition of individual self-reliance  
self-government of communities and states,  
y would, if they laid claim to being logical, be  
ged to ask, not: Do mothers and babies matter?  
Is the Senate afraid of the size of the appro-  
tion? but rather: Why should the federal gov-  
ment at all engage in the activities provided for  
The Maternity Act? or: Why should we under-  
e to upset the intent of the framers of the Con-  
stitution, which presupposes self-help and local self-  
government to a remarkable degree, in order to en-  
ce in such activities in the manner provided for  
this act? That is the first question that should  
asked. And the inevitable answer must be one  
: would render the discussion of such a pro-  
al in the halls of the Senate and the House of  
representatives irrelevant, even as in a highly cen-  
tralized state the discussion of a measure essen-  
tially federative or presupposing local autonomy, self-  
help and mutual help, would be fatuous.

No sane man questions that mothers and babies  
matter. The answer is as evident as that to the  
query: Does life and its protection matter? Cer-  
tainly these things are of the greatest import, but  
because life matters and its protection is of great  
moment it does not follow that the actual safeguard-  
ing of life and health throughout the country, in  
every city, town and village, at all times and under  
all circumstances, is primarily a duty of the federal  
government, in which duty the several states are to  
be induced to co-operate by means of "federal  
grants," and with the further aid of subventions  
from their respective treasuries. Does the combat-  
ing of so dangerous a plague as tuberculosis mat-  
ter? No one raises that question as an argument  
for a policy, under which the federal government  
should be responsible for opposing its spread and  
protecting its victims, doling out "grants" to the states  
thus persuading them to co-operate and add  
to the cost of their own funds. Such rhetorical questions  
those voiced in the *Woman's Home Companion*  
are not arguments; they are appeals to sentiment  
and simple, which are all the more vicious be-  
cause, on the one hand, they mislead by insinuating  
opposition to the Maternity Act presupposes  
other regard for the health of hogs than that of  
mothers and infants; and intentionally confusing,  
because other functions, to which reference is made  
the improvement of rivers and harbors and the  
building of a navy—are clearly and acceptedly  
functions of the general government, while the mat-  
ernity issue is not in the same category.  
For the individuals, the families, the communi-

ties, the civic, industrial, commercial, social and  
political groups have duties to perform and rights  
to maintain in the domain of maternity care and in  
many other matters, which it is not the province of  
the federal government to usurp. Under our form  
of government, in so far as it conforms to the nat-  
ural law and the best American tradition, the state  
undertakes only what is of such common import and  
such magnitude that the families and the other  
groups cannot undertake it, and the federal govern-  
ment only what the several states cannot manage.  
That this matter of maternity welfare is not one of  
these functions should be evident; moreover, the  
*American Medical Journal*, in its issue of May 8,  
1926, treating of the Sheppard-Towner Act edi-  
torially and considering it from the medical and the  
civic viewpoint, contends that the proponents of  
the act have not even offered worthwhile material  
to prove the contrary. The editor declares that  
"the evidence offered by the proponents (of this  
piece of legislation) to justify its enactment, so far  
as such evidence is available, is of a most general  
and uncertain character, and much of it comes  
from interested witnesses. Certainly it is not such  
as to convince any person accustomed to weigh evi-  
dence concerning such matters, that the Sheppard-  
Towner Act has reduced or ever will reduce ma-  
ternal or infant mortality beyond the reduction that  
the states themselves might effect. Nor is the evi-  
dence such as will convince a careful student of  
government that the federal government can con-  
tinue to buy from the states, through subsidies, the  
right to supervise and control state activities that  
the federal government under the Constitution can-  
not directly control, without endangering our entire  
system of government."

There speaks the student of medicine, who cer-  
tainly is convinced that "mothers and babies do  
matter," yet who at the same time remembers that  
he lives in a federative republic and that under our  
form of government, as well as under any govern-  
ment which recognizes the rights and duties of  
the family, the communities, the component states,  
such rights may not be ignored and set aside unless  
one is willing to change the form of government to  
that of a centralized, bureaucratic state. This is a  
very important phase of the question, a phase  
stressed also by Representative Tucker, of Virginia.  
Speaking against the extension of the appropri-  
ation for the execution of this measure in the House  
of Representatives on March 3, 1926, Mr. Tucker,  
according to the Chicago Tribune Press Service,  
made it clear that he was not attacking this one  
measure exclusively but the tendency of which it  
is an outcropping. "Representative Tucker," says  
the news agency named, "attacked the whole fed-  
eral aid system as unconstitutional and illegal and  
as a dangerous usurpation of individual state rights  
and responsibilities. In an hour's argument he  
traced the growth of the scope of federal aid proj-  
ects and emphasized his contention that it was a di-  
version of the intent of the framers of the Con-  
stitution. 'This is state socialism,' he declared, re-  
ferring specifically to the \$1,000,000 (?) appropria-



tion for maternity work. "I am against the government appropriating any money to any function which properly belongs to the individual states. We have been appropriating money for this purpose, and it seems as if we are trying to adopt a principle under which Uncle Sam is the midwife for every expectant mother in the country; and when the infants arrive—presto change—the genial old man, with his loving heart and sympathy, is to become the wet nurse of the nation's babies."

The underlying principle of the Maternity Act is indeed subversive of the "intent of the framers of the Constitution" and likewise of that wholesome but all too weak tendency towards a revival of a local and state sense of right and duty, which we have seen exemplified in the Conference of Governors of the several states, and in the remarkable growth of opposition to the proposed Federal Department of Education, and which is evidenced even in France, where it represents a sane reaction against centralization. Proponents of the federal aid theory do not seem to realize that the centralization, that may have been necessary in time of war, must be overcome if, in times of peace, we are to retain our character as a self-governing people, conscious of the rights and duties of all social and civic groups. In France, the cry has been raised for "regionalism" as against centralization, while in our country numerous men and women—and perhaps more women than men—are impatient to sacrifice what regionalism and local autonomy we have for the sake of perpetual centralization. Writing in *Studies*, an Irish Quarterly Review (Dec., 1924), on "French Regionalism: The Analogy of Ulster," Mr. Dennis Gwynn notes this reaction obtaining in France. He assumes with M. Charles-Brun, and other leading students of politics in France, "that good government can best be assured by the creation of provincial parliaments controlling large and homogeneous areas within the whole territory of the nation." In other words, if the several states in our nation did not have legislatures of their own, we should have to demand them. M. Charles-Brun—a fellow of the University of Paris and professor at the Sorbonne and at the College des Sciences Sociales—is convinced, along with other influential French politicians and publicists, that his country is badly in need of decentralization, while Mr. Gwynn believes that Ireland, too, should have regional parliaments. Centralization, as obtaining in his country, the French student looks upon as constituting "what is perhaps the greatest danger in which France has ever been placed," while Mr. Gwynn contends that the argument against over-centralization in France "applies no less strongly in Ireland, positively as well as negatively." He is of the opinion that excessive centralization "not only deprives the provinces of full scope of their own distinctive development," but that it also "positively saps their energy and gradually kills their spirit." For, as the French scholar says, "to centralize administration is to entrust to the State (which in French practice means the head offices of the government departments in Paris) or to sub-

mit to its care the particular interests of the Communes, of the Cantons, of the Districts, of the Departments." And while Frenchmen do not agree on the question, whether State interference in local affairs is more onerous at the present time than it ever been in their country, all are at one in admitting that there is still an enormous weight to be removed before France can breathe freely again in connection with this statement Mr. Gwynn quotes de Tocqueville, so well known to an older generation of Americans, who says: "A nation which lacks local institutions may give itself a free government, but it can never possess the spirit of liberty."

This struggle against the incubus of over-centralization in France has, unfortunately, its directly opposite development in our country. Numerous proponents of such measures as the Curtis-Rubin Bill and its predecessors (for the creation of a Federal Department of Education), the Federal Child Labor Amendment and the Maternity Act are welcoming the same centralization which thinking men in other countries are struggling to free themselves from. They apparently scorn the lessons of history and warnings coming from men in high places. Only a month since, in his message handed to Congress on December 7, President Coolidge raised his voice in warning against the tendency to trust supinely to federal aid, declaring: "I am in favor of reducing rather than expanding, government bureaus which seek to control the business activities of the people. While the President here speaks only of "business activities," we submit that the same consideration applies to all activities which are the function of the social and political units comprising the nation. His further contentions justify our position, particularly if we add the word "deficiencies" to the reference to "abuses." He goes on: "Everyone is aware that abuses exist and will exist so long as we are limited by human imperfections. . . . When practically the sole remedy for many evils lies in the necessity of the people looking out for themselves and reforming their own abuses, they will find that they are relying on a false security if the government assumes to hold out the promise that it is looking out for them and is providing reforms for them. This principle is preeminently applicable to the national government. It is too much assumed that because an abuse exists it is the business of the national government to provide a remedy. The presumption should be that it is the business of local and state governments." Not content with stating a sound principle the President points out the effects of a contrary policy. "Such nationalization," he declares, "results in encroaching on the salutary independence of the states, and by undertaking to supersede their natural authority fills the land with bureaus and departments which are undertaking to do what it is impossible for them to accomplish, and brings our whole system of government into disrespect and disfavor." "We ought to maintain high standards," Mr. Coolidge reminds

<sup>2</sup>) Cfr. The Fundamental Reason for Our Opposition to Federal Control, *Central Blatt and Social Justice*, xvi, No. 11, p. 382.



people, addressing himself to their representatives. "Society has not only the privilege but also the absolute duty of protecting itself and its individuals. But we cannot accomplish this end by adopting a wrong method. Permanent success lies in local rather than national action. Unless the locality rises to its own requirements, there is an almost irresistible impulse for the national government to intervene. The states and the nation should realize that such action is to be adopted only as a last resort."

Mr. Coolidge's sane statement is in effect a condemnation of the "federal aid" plan, so frequently invoked, and invoked in particular in the case of the Maternity Act. But there are other objections to prolonging of the life of this act, objections based on invasion of the rights of the mother and other matters of ethics. Having shown that the Maternity Act would be administered under the Children's Bureau, and having quoted repeatedly from "Standards of Child Welfare," published by that Bureau, Senator James A. Reed, of Missouri, June, 1921, made it clear that advocates of the Maternity Act were in favor of most radical and far-reaching innovations in the direction of state bureaucracy and that they would not hesitate to require the expectant mother to submit to such examinations as they would prescribe. Reading from a handbook named, the Senator quoted: "If a physician were engaged (by the expectant mother) the health officer's responsibility would end. But the patient is to be cared for by a midwife, it would be his duty, or that of a paid substitute acting for him, to see that certain examinations and requirements were carried out." To which Mr. Reed added by way of explanation: "In other words, if the woman prefers to have a midwife, it will be the duty of the health officer, according to the ideas of this gentleman (the author of 'Standards of Child Welfare') . . . to demand that the woman submit to a physical examination and to 'see to it,' that is, force her to comply with regulations as prescribed." In order to illustrate still more explicitly the dangerous extremes to which advocates of the Maternity Act are prepared to go if permitted, Mr. Reed read this passage from the book: "Thus I believe that it should be stipulated that midwives could attend only such patients as offer every prospect of having a normal labor." But," objected the Senator with warmth and logic, "how are you going to determine that? There must be a physical examination of the woman. It must be determined officially by this official board that the woman's labor is to be normal. In that event she may be permitted to get someone of her own choice to attend her in her trying hour, otherwise she must submit herself to the regulation and care of somebody satisfactory to the board."

This is but one illustration of an outgrowth of the tendency to surrender the mother to the State that runs hand in hand with the advocacy of the Maternity Act. Nor was Senator Reed the only representative of the people in Washington to sense this tendency. On November 1, 1921, Congressman

J. D. Layton, from Delaware—to mention but one other opponent of the Maternity Act and what it implies—declared on the floor of the House of Representatives: "I desire to state again that no one in this House can deny that those who have propagated the Maternity Bill really advocate the maintenance of indigent, pregnant women, before, during and after labor; child control by the State; mothers' pensions; the doctrine of eugenics; birth control; and other notions of the sort born out of purely socialistic brains . . ."

As if to substantiate, at least in part, in 1926 what Congressman Layton claimed in 1921 regarding the intentions of influential advocates of the Maternity Bill, the New York League of Women Voters, at their convention held in Syracuse during the first week in December last, endorsed extension of the Maternity Act as a means to propagate birth control. The legislative program of that state body does not only favor state laws permitting the practice of birth control but also supports the act in question because under it this practice could be encouraged. Says the *Illinois Miner* in its issue of December 9: "The measure (recommended in the legislative program of the League) proposes that physicians be authorized to give birth control information to married women when requested. Miss Dorothy Kenyon, chairman of the League's legislative committee . . . urged its endorsement on the ground that it was corollary in purpose with the Sheppard-Towner bill now pending in Congress (Italics ours. Ed.). Birth control legislation, she contended, constituted the beginning of real improvement in existing poverty and disease among certain classes of the population."

The New York League of Women Voters, we are convinced, is right in believing that efforts at permitting the spreading of birth control are "corollary in purpose with the Sheppard-Towner bill," or act as it should be termed. The frank avowal of this organization is one evidence, to which others could be added, that we have in our country a situation paralleling that described by the eminent Dominican Vincent McNabb in the July, 1921, issue of *Blackfriars*. He identifies the eugenics movement in England and on the continent with "the Crime of Birth Control," and says: "The modern growth of Medical Centers for the poor is likely to make neo-Malthusian birth control stable. The ruin wrought in France, where there was nothing but personal propaganda behind the movement, has become at length of national concern. But almost everything in England points to the fact that what in France was individual propaganda will be with us a national concern, through the network of Maternity Centers, Infant Welfare Centers, Infants' Clinics, etc., which are now so powerful among the poor by their doles of medicine and baby foods."

The parallel between what Fr. McNabb previsions for England and what we must expect in our country, if the tendencies now at work and expressing themselves, in a measure, in the Maternity Act and in what many of its proponents wish it to

(Concluded on page 354)



## Central-Blatt and Social Justice

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### Bischof Michael Felix Korum

Wenn die drei letzten Piuspäpste der Kirche, Pius IX., X., XI., seit einem halben Jahrhundert und mehr den Gedanken einer kirchlichen Organisation des Laienstandes, das ist der "katholischen Aktion", pflegten, und wenn besonders der regierende Papst, Pius XI., diesen Gedanken seinem Pontifikat zum Leitstern gegeben hat, so haben die Voraussetzungen hiefür die Vorkämpfer der Kirche und des Katholizismus im Episkopat geschaffen. Eine stattliche Reihe von Bischöfen des 19. und 20. Jahrhunderts haben das Baumaterial geliefert für die Idee und Organisation, die wir heute katholische Aktion nennen. Namen wie Gaspard Merillod (Freiburg i. Sch.), der Initiator und Organisator der Union de Fribourg, Anton Joseph Gruscha (Wien), der Freund Adolf Kolpings und Präses der katholischen Gesellen- und Meistervereine Österreichs, Böhmens und Ungarns, Michael Felix Korum (Trier), der Freund und Förderer der katholischen Arbeitervereine Deutschlands, sind dessen Zeuge.

Im Vorjahr ist ein Lebensbild Michael Felix Korum, des Bischofs von Trier (1840/1921), erschienen, aus der Feder des Pfarrers der Trierer Liebfrauenkirche, Jakob Treitz (München-Rom 1925, 426 SS., Theatinerverlag), das die Stellung dieses deutschländischen Bischofs französischer Zunge zur Arbeiterfrage und Arbeiterbewegung zum ersten Mal zusammenfassend zur Darstellung bringt.

Das Problem, das den deutschen Episkopat im letzten Jahrzehnt des 19. und in den ersten beiden Jahrzehnten des 20. Jahrhunderts in erster Linie beschäftigte, und das hinführt zu den Fragekomplexen der katholischen Aktion, ist das der Berufs- und Standesorganisation auf kirchlich-katholischer Basis und das der Mitarbeit der Katholiken in interkonfessionellen Verbänden.

Bischof Korum vertrat (mit Leo XIII. und Pius X.) den Standpunkt, dass die katholisch-kirchliche Organisation der Arbeiter *eo ipso* deren sozialwirtschaftliche Interessens sicherstelle, dass sich aus der richtig verstandenen und richtig verwendeten religiösen Verbindung der Berufs- und Standesgenossen von selbst wirtschaftliche Folgerungen ergeben. Dem gegenüber vertraten die politischen Führer des katholischen Volkes, das Centrum in Deutschland, die Christlich-Sozialen in Österreich, die These, dass es notwendig politische und wirtschaftliche Kampforganisationen auf "neutraler", interkonfessioneller, "rein-politischer" und "rein-wirtschaft-

licher" Basis geben müsse, and dass ohne diese Organisationen die Forderungen der christlichen Gerechtigkeit nicht erfüllt werden könnten.

Erst in der Gegenwart, im Zeitalter der mehr und mehr heranreifenden katholischen Aktion beginnt wir diesen Gegensatz zwischen der politischen Richtung des mitteleuropäischen Katholizismus und den Bischöfen zu begreifen. Dass die katholische Aktion, das ist das kirchlich zusammengefasste Laienthum genügt, die religiös-sittlichen Interessen des katholischen Volkes zu vertreten, ist selbstverständlich, dazu bedarf es keiner Parteien und Bewegungen neben der Kirche. Dass die katholische Aktion ferner genügt, auf dem Boden der gegebenen Staats- und Gesellschaftsordnung die sozial-wirtschaftlichen und kulturpolitischen Interessen des katholischen Volkes zu wahren, zu verteidigen und voranzutreiben, ist zwar für Viele noch nicht selbstverständlich, folgt jedoch mit Nothwendigkeit aus dem Wesen und der Organisation der katholischen Aktion, wie sie Pius XI. versteht. So erscheint Bischof Korum und die katholische Arbeiterbewegung Deutschlands glänzend gerechtfertigt, und es ist ein tragisches Verhängnis, dass eben in der historischen Stunde, in der Nachkriegszeit, da sich in Italien und den romanischen Ländern die ersten Spuren der katholischen Aktion und damit einer katholisch-kirchlichen Berufs- und Standesorganisation zeigten, Deutschland noch zu Lebzeiten Korum's der Episkopat im Drange der Noth das Zeichen zur Auflösung der katholischen Berufs- und Standesvereine, rs zum Aufgehen derselben in den interkonfessionellen Gewerkschaften gab (1919). Damit hat das katholische Deutschland einen Vorsprung verloren, den ihm sein Organisationstalent sonst sicher gewahrt hätte.

Dass die katholisch-kirchliche Organisation der Handwerker und Arbeiter ebensowenig eine Änderung, einen Umbau der gegebenen Staats- und Gesellschaftsordnung herbeiführen könnte, wie die Kirche der ersten Jahrhunderte in der Lage war, das Institut der Sklaverei abzuschaffen, war Korum völlig klar. Von ihm stammt ein programmatisches Wort, das sich die katholischen Soziologen wohl merken müssen: "Die Arbeiterfrage hat im Laufe der Jahre ein ganz anderes Gesicht bekommen. Als wir vor etwa vierzig Jahren öfters in Lille zu einem sozialen Studienzirkel zusammenkamen, da war es uns allen klar, dass die Arbeiterfrage ganz allein durch die Wiederverbindung des Arbeiters mit seinen Produktionsmitteln zu lösen sei, d. h. durch Emproletarisierung. Aber da kama auf einmal die gewaltige technische, industrielle Entwicklung und die Arbeitermassen schwollen immer mehr an, so dass man sich machtlos gegen die Proletarisierung fühlte. Man ging nun an die Aufgabe, die Lage des Arbeiters als Arbeiter zu verbessern und liess das Ziel der allmählichen Verselbstständigung fallen. Aber man hat sich gewaltig getäuscht, wenn man glaubte, den Arbeiter als Arbeiter zufriedenzustellen zu können. Es gibt kein Heilmittel als nur die Wiederverbindung des Arbeiters mit seinen Produktionsmitteln".

Eines der markantesten Bischofsworte diese



! Diese Lösung der sozialen Frage freilich kann die Kirche als solche nicht bringen; die Kirche ist nicht berufen, die staatlichen und gesellschaftlichen Verhältnisse zu ändern, sondern die Seelen zu retten.

Hiezu wäre also eine Macht, eine Organisation, ein Faktor neben der Kirche und im Einklang mit der Kirche berufen,—der katholische Staat. Die politischen Parteien und Gewerkschaften können nicht wollen dieser Faktor gar nicht sein, selbst die Arbeiter, in denen Katholiken führen. Der moderne Staat aber ist nur das Werkzeug der modernen Parteien und Gewerkschaften. Fehlt der katholische Staat und die katholische Partei, Bewegung oder Aktion, die ihn ersetzt, so ist der berufene Vertreter eines Theiles der sozialen Frage, der dem Menschen die sozialwirthschaftliche Persönlichkeit verleiht, die katholische Familie, und sie bleibt der natürliche Träger dieses Gedankens selbst dort, wo keine Parteien, Bewegungen, Aktionen, ihr zu dienen, können. Der Zusammenschluss der katholischen Familien auf ständischer Grundlage, im Rahmen der Kirche, vielleicht in besonderer Verbindung mit einem Orden, das ist der einzige Weg, der zur Entmetarisierung führt, d. h. zum Aufbau einer neuen sozialen Ordnung, welche die Persönlichkeit der Menschen gestaltet und welche jede Preisgabe der Menschen an Sachgüter, an das Geld und die Maschine ausschliesst.

Das zweite Problem, für dessen Lösung Bischof Korum lebte, ist die Frage der Mitarbeit der Katholiken in interkonfessionellen Verbänden. Vor allem darf diese Frage niemals absolut, niemals *in abstracto*, sondern immer nur relativ, immer nur *in concreto* beantwortet werden. Es gibt schlechthin weder eine katholische Pflicht zur Arbeit, zur Aktivität in solchen Verbänden, noch eine solche Pflicht zur Abstinenz. Es kann jedoch im einzelnen Fall eine solche Pflicht geben, ja es kann nicht nur in diesem Fall jene, in jenem Fall diese Pflicht im Vorrang behaupten, sondern auch in ein und demselben Fall der eine zu dieser, der andere zu jener Verpflichtung verpflichtet sein. Nur die folgende Regel ist zu beobachten, dass nämlich interkonfessionelle Verbände neben katholischen nur geduldet sind, dass es erste Pflicht der Katholiken ist, katholische Verbände aufzubauen, die Schaffung interkonfessioneller Verbände daher nicht präjudizieren darf und die Mitarbeit dortselbst in dem Moment einzustellen ist, als es die Konzentration der Kräfte in katholischen Verbänden erfordert. Das Gesagte gilt freilich nicht nur für die politischen Parteien und Gewerkschaften, sondern auch für die modernen Universitäten, ja selbst für den modernen Staat schlechthin. In allen diesen Fällen kann die Mitarbeit der Katholiken nothwendig, ja pflichtgemäss sein, darf jedoch den Aufbau wurzelechter, starker, katholischer Kultur, wie sie nur der Familie entspringt, nicht verunmöglichen, sie kann daher auch gegebenenfalls für das Gewissen des Einzelnen wie für die Kirche eines ganzen Landes eine Verbotene sein.

In diesem Sinne hat Bischof Korum die katholischen Berufs- und Standesvereine gefördert und die interkonfessionellen Kampforganisationen ver-

worfen, resp. blos geduldet. Die pianische Enzyklika *Singulari quadam* v. 24. Dezember 1912 hat diesen Standpunkt akzeptiert und ihn den deutschen Katholiken vorgeschrieben. Die Entwicklung der neudeutschen Staats- und Gesellschaftsverfassung freilich war stärker als der Wille des Papstes. Der Interkonfessionalismus ist in Deutschland so selbstverständlich, dass die katholischen Grundsätze nicht immer im Einzelnen durchzusetzen sind. Daran tragen weniger die Katholiken selbst Schuld als vielmehr die Verhältnisse, die sie in einen Staat zwingen, den nach wie vor eine preussisch-protestantische Kaste mit ehernem Herrenwillen regiert, deren militaristisch-industrialistisches Denken das Geistesleben Gesamtdeutschlands bestimmt. Die Folge ist, dass die Grundsätze der katholischen Aktion, die dem 20. Jahrhundert die Bahn weisen, in den romanischen Ländern Europas erwachsen. Es ist kein Zufall, dass derjenige Bischof, der in Deutschland die Ideen der katholischen Aktion in erster Linie vertreten hat, seiner Kultur, Geistigkeit und Sprache nach ein Romane war.

DR. ERNST KARL WINTER (Wien).

## Historische Gestalten und Bewegungen.

(Sozialpolitische Betrachtungen.)

### IV.

Ernste und eingehende Beschäftigung mit dem Werden, der Machtentfaltung und dem Verfall des Absolutismus in der Zeit von der Reformation bis zur grossen Revolution wird von der Gegenwart geradezu gefordert. Die der Menschheit eigene Vorliebe, aus einem Extrem ins andere zu fallen, befördert heute die Neigung, in einem straff centralistischen Regiment Erlösung aus dem Wirrwarr des Parteiwesens und der Unfähigkeit der im individualistischen Prinzip begründeten Volksvertretungen zu suchen.

Ein hervorragender Rechtsgelehrter unseres Landes, Handels-Minister im Taftschen Kabinet, äusserte jüngst im Gespräch sein Befremden über die in gewissen Kreisen unseres Volkes herrschende Bewunderung für Mussolini. Er erkennt darin eine wirkliche Gefahr, indem jene Bewunderung die vollkommene Verleugnung aller in der Verfassung unseres Landes zum Ausdruck gelangenden Grundsätze zur Voraussetzung hat. An einem Mussolini müsste unser Land ebenso wohl zu Grunde gehen wie an einem Lenin, wenn auch vielleicht nicht ganz so rasch. Im Grunde genommen sind beide Männer völlig centralistisch gerichtet, ihr Regierungssystem zielt auf den Absolutismus, der in einem Falle in einem Manne verkörpert ist und im anderen in einer Klique. Beide wollen das Volk beglücken, wie das die absolutistischen Herrscher im Zeitalter des Merkantilismus ja auch wollten. Insbesondere in Italien geht dabei jeder aus der Feudalzeit übriggebliebene Rest von Selbstverwaltung zu Grunde, wohingegen die Entwicklung zum Föderalismus auch dort geradezu ein Postulat



historisch gewordener Bedingungen wäre. Selbst wenn der Diktator zeitweilig von den Verhältnissen gefordert war, konnte es seine Aufgabe nicht sein, die kommunalen Verfassungen zu unterdrücken und bestehende Korporationen zu unterdrücken. Nur der Staatsmann könnte Italien zum wahren Retter werden, der, unter Berücksichtigung seiner Vergangenheit, des historisch Gewordenen, an dem sich der Liberalismus des 19. Jahrhunderts versündigt, dem föderalistischen Prinzip die Wege bahnte, und zwar bei gleichzeitiger Berücksichtigung des ständischen Prinzips.

Die nun geknickte Blüthe des Genossenschaftswesens in Italien beweist zur Genüge, dass der Geist, der einst in die Städte-Republiken blühende Korporationen schuf, noch heute im italienischen Volke lebt. Anstatt nun diesen Geist in den Dienst von Gesellschaft und Staat zu stellen, wird er vom Fascismus mit roher Hand unterdrückt. Italien steht also in dieser Hinsicht genau wieder auf dem Punkte, auf dem vor hundert Jahren Frankreich und England angelangt waren, als das Gesetz den Arbeitern jener Länder das Koalitionsrecht weigerte. Daraus müssen sich auf die Dauer neue soziale Kämpfe ergeben, gerade wie im Mittelalter die zeitweiligen Versuche der allgemeinen Unterdrückung der Zünfte nur zu neuen Kämpfen führten.

Jene after-konservativen Kreise unseres Landes, die mit einem gewissen Wohlgefallen auf Mussolini blicken, lassen sich von seinen Augenblickserfolgen blenden. Selbst der Opportunistspolitik huldigend, die im Einklang steht mit ihrem Haupt-Interesse, viel und rasch zu verdienen, kennen sie keine Rücksicht auf eine Zukunft, die jenseits der üblichen Börsentermine liegt. Sie leben für den Tag und wirken für die nächste Gegenwart. Das im Grunde genommen furchtbare Urtheil des geistvollen Dichters und Essaisten James Russell Lowell, das amerikanische Volk sei völlig nomadisch, selbst in Bezug auf seine religiösen und moralischen Anschauungen, gelangt, so oft die verwundbarste Stelle des modernen Menschen, seine Geldtasche, in Frage steht, zur Geltung. Gerade wie in Italien die Hochfinanz und die Industrie den Centralismus und Absolutismus Mussolinis befördern helfen, so befürworteten auch in unserem Lande dieselben Kreise, ohne dass das Volk recht wusste um was es sich handelte, seit Jahren bereits die Centralisation der Regierungsgewalt in Washington. Infolge dessen, und noch obendrein von der Kriegspychose befördert, erlangte die Bundesregierung einen Zuwachs an Machtbefugnissen, der im krassen Widerspruch steht zum Geist unserer Verfassung und der Absicht jener, die sie so klug geschaffen, unter Bewahrung christlich-germanischer Grundsätze von grosser Tragweite.

Als Senator James A. Reed, von Missouri, die sogenannte Mutterschaftsvorlage im Senat des Kongresses mit dem Vitriol seines kaustischen Sarkasmus begoss, konnte er mit Recht behaupten, dieser aus dem Geiste des Sozialismus ge-

borene Versuch, die Bundesregierung in das Helligthum der Familie einzuschwärzen, verstösse "gegen die fundamentalen Grundsätze des englischen Rechtes, wie sie seit eintausend Jahren bestanden haben." Was Reed in dieser am 1. Juni 1921 gehaltenen Rede das englische Recht nennt, wird von der Vogelsangschen Schule des christlich-germanische Recht des Mittelalters genannt, ein Recht, das, ohne die Bedeutung einer Centralgewalt zu verkennen, jenen straffen Centralismus verwirft, der nothwendigerweise zu Bureaukratismus und Absolutismus führen müßte. Andererseits befördert das christlich-germanische Recht den Föderalismus, der sowohl Kommunen als Einzelstaaten weitreichende Selbstverwaltung zugesteht, wie das selbst bei Dante in seiner Monarchia zum Ausdrucke gelangt.

Unser Land ist, seiner ganzen Entwicklung gemäss, und nach der Absicht der Verfasser seiner Grundgesetze, ein föderatives Staatswesen, bestehend aus 48 "edlen Organen," Staaten genannt, die in unzählige Counties und Townships gegliedert sind. Gemäss der Bundesverfassung, wie auf Grund der Verfassung der Einzelstaaten, geniessen alle diese Theile weitgehendes Selbstbestimmungsrecht. Eben darin, in dieser nach föderalistischen Grundsätzen geordneten politischen Gestaltung unseres Landes, liegt die grösste Gewähr gesunder Entwicklung und dauernder Volksfreiheit. Keine soziale Krankheit wird in unserem Lande dieselbe Verheerung anrichten können, wie z. B. in Frankreich, oder vielmehr in Russland, so lange wir die Rechte der Einzelstaaten und ihrer sekundären politischen Organe zu schützen vermögen gegen die centralistischen Machtgelüste jener Kreise, die sich aus der Erweiterung der Bundesmacht Vortheile versprechen.

Denn mit instinktiver Sicherheit fühlen sie heraus, dass man weder gewisse radikale noch gewisse reaktionäre Tendenzen wird durchsetzen vermögen, solange man gezwungen ist, ihre Umsetzung in Gesetzparagraphen in 48 verschiedenen Staaten durchzudrücken. Daher sind alle Neuerer, ganz gleich ob sie dem Radikalismus oder dem Afterkonservatismus huldigen, immer wieder bemüht, ihren Plänen auf dem Wege eines Bundesgesetzes Vorschub zu leisten (man denke an das Child Labor Amendment), um so auf einen Schlag in 48 Staaten ihre Absicht durchzusetzen. Weil ihnen das Bundes-Obergericht schon öfters dicke Striche durch solche Rechnungen gemacht, trachten sie sogar dahin, die jener Körperschaft von der Verfassung verliehene Gewalt des Gesetzgebers zu korrigieren, zu beschneiden. Und es giebt Katholiken, die verblendet genug sind, mit den Urhebern dieses Vorhabens in das Horn zu stossen. Diese gleichen dem Mann, der den Ast absägt, auf dem er sitzt.

Ebenso verkehrt handeln jene, die dem Elendscheidungsübel durch ein Bundesgesetz zu Leiden rücken möchten. Auch sie übersehen, dass das Übel nur schlimmer machen könnten, indem

(Fortsetzung a. S. 359)



## SOCIAL REVIEW

### CATHOLIC ACTION

The second international meeting of the members of the Kolping societies will be held at Vienna on Dec. 3-7 of this year.

The Holy Father has outlined the program of the meeting as follows: "The Society of Catholic Journeymen is called to labor for the true renovation of human society."

The Catholic Parliament for young people of both sexes between the ages of sixteen and twenty-five has been opened at Preston, England, under the patronage of Fr. P. Begley. Its object is to get young people interested in religious and social matters. Politics will be barred.

Among the subjects down for discussion are: "Is there a conflict between religions?" and "The identification of the Church of Christ."

The first annual meeting of the Federation of French Catholic sailor-services was held at Paris on December 1st, Vice-Admiral Auvert presiding. The question of convening a Congress of the various divisions of the sea-apostolate was discussed amongst other matters.

A flourishing centre of the Apostleship of the Sea has been established at Curacao, through the good offices of Dutch sailor-promoter of the Apostleship of the Sea, J. Borgeonjen.

In memory of Canon Fouque, of Marseilles, who had spent his life in founding and directing an extraordinary number of charitable works and institutions, and who passed away early in December, Henri Bordeaux, of the French Academy, pays a frequent tribute in the "ECHO de Paris."

He describes how all the most hopeless vagabond children were entrusted to him in despair, and how he invariably succeeded in building up their characters bit by bit following their fortunes long afterwards wherever they went. "He knew," writes M. Bordeaux, "that to accomplish these miracles religious teaching alone was of any avail. The magistrates used to think of him as the last resort when all other forms of correction had failed."

### PARLIAMENTARISM

"The Daily," says *The Irish Tribune*, a well-edited weekly, published at Cork, in the issue of Dec. 24, "as far as rushing tactics are concerned, was at its best during the past week. Indeed, if in the next week there is not some opposition that will save whatever Government may be in power from pursuing similar tactics, nothing can prevent the opinion gradually growing up in the people's minds that the Daily is simply a many-headed dictator, and that perhaps a single-headed dictator might be wiser, as indeed he could not help being more human."

### PRISON LABOR

An appropriation of \$100,000 to be disbursed in an advertising campaign to combat "the prison-made garment problem that confronts the manufacturer," was unanimously voted by members of the Union Made Garment Manufacturers, at the final

session of the twenty-sixth annual convention held in St. Louis before Christmas.

Through this campaign, it is hoped, the prison contract system, termed one of the most serious problems to be faced by manufacturers, employed free organized labor, will be wiped out.

### HOUSING

A plan to start the building of model tenements in the congested areas of the east side in New York City has been launched by a group of about forty men, who now own nearly \$1,000,000,000 worth of real estate, but who had only a few hundred dollars a generation ago when living in the tenement district.

August Heckscher was named to act as chairman of the committee which is to raise at once \$1,800,000 for the erection of a tenement in which apartments may be rented on the basis of \$5 a room.

### PUBLIC RELIEF

The creation of a "prosperity reserve" fund of \$71,000,000, to be expended ultimately on public works in time of slack employment, was outlined by Senator Pepper of Pennsylvania to a subcommittee of the Senate Appropriations Committee. The committee took the position that the suggestion constituted a matter for new legislation rather than an amendment to the \$128,000,000 agricultural appropriation bill under consideration.

Senator Pepper said the suggestion was of national importance and that the President endorsed the idea in a public utterance more than a year ago, and that it also had been approved by members of the minority party.

### BUILDING AND LOAN ASSOCIATIONS

Hawthorne Buildings, Savings and Loan Society is characterized by the Western Electric Company as probably the largest industrial workers' thrift organization in the world. Its working capital is \$1,790,261.67, and it has more than 3000 investing members. Since the organization was started four years ago, it has enabled almost 400 employees to own their own homes. (Hawthorne is a suburb of Chicago.)

"The majority of these homes are comfortable little structures of sufficiently low cost to be within reach of any thrifty salary earner and yet also attractive," an official said. "A number, however, have run well into five figures. It is possible to build them with 40 per cent of the cost in cash."

### CHILD CARE

The binding out of children to render service in return for food, clothing and lodging should not be permitted, James J. Davis, Secretary of Labor, asserted in an address delivered at Reading, Pa., Dec. 13. (Mr. Davis, who is Dictator General of the World Loyal Order of Moose, was the principal speaker at the dedication of the \$1,200,000 Moose Temple for Reading Lodge No. 155, said to be the largest temple of the order.)



Emphasizing the wealth of the state, Secretary Davis said that it was the duty of Pennsylvania to turn out "the greatest product of all-healthy children, sturdy in body, clean in mind."

"In Pennsylvania," he said, "dependent children still may be bound out to render for food, clothing and lodging. That will no longer do in these enlightened times."

#### UNEMPLOYMENT

The Budget Committee of the Reichstag on Dec. 11th approved the increase from 60,000,000 marks to 100,000,000 marks of the supplementary expenditure on ordinary (as distinct from "productive") unemployment relief. This brings the total sum under this head up to 300,000,000 marks (72 million dollars in round figures).

The returns of unemployed persons in receipt of relief during the second fortnight of November were published on December 12. They show an increase of 53,000, or 4 per cent. Between November 15 and December 1 the total number increased from 1,316,000 to 1,369,000, and the number of dependents in receipt of allowances from 1,391,000 to 1,461,000. During the whole month of November the number of unemployed in receipt of relief increased by 61,000, or 4.7 per cent. Up to the beginning of November it had been diminishing steadily since April.

#### PROFITS

The contention of the British coal-owners regarding the unprofitableness of their industry was met by the Glasgow *Forward* by printing certain interesting items regarding the financing of the Tredegar Tram and Coal Company, Ltd., the strongest combination of the 15 different companies of which the operators' spokesman, Mr. Ewan Williams, is a director.

The Tredegar company's capital consists of £616,000 in A ordinary and £1,115,103 in B ordinary shares. The owners of the B ordinary shares received £412,167 bonus shares in 1918 and £494,601 bonus shares in 1923. This, explains the *Forward*, means that they have subscribed only £208,335 in actual cash, but are drawing dividends on £1,115,103; for every two pounds invested they receive income on £11. To an ordinary miner trying to get along on £2 a week, figures like these are appalling.

#### PRICE-FIXING

A cotton spinners' cartel has been formed at Manchester, England, to be known as the Cotton Yarn Association, Limited. The purpose of the organization is to unite spinners in a body agreeing to periodically fixed basic selling prices. The committee of the new association, as the result of a meeting held at Manchester on Dec. 8, has issued a statement reporting that support for the association's main object has now been obtained from 150 firms, representing 14,000,000 spindles, about 52 per cent of the American section.

A permanent and lasting scheme is aimed at, to be worked by the association by rules, the breach of which will incur penalties. The association desires to collect information about the current trading of all its members and to base upon such information a grading of yarns and the fixing of fair selling prices for each kind.

#### OPEN SHOP

In his opening address, delivered to the thirtieth annual convention of the National Founders Association, held at New York City, November 17 and

18, President Barr paid tribute to the men who organized the Association and "laid the foundation that makes it possible for the foundry industry today to operate under the American plan of open shop."

He traced the development of the open shop policy from the time when only a limited number of concerns were free from union restrictions and attributed present efficiency of the foundry industry to the universal adoption of the open shop, showing "how open shop has fostered confidence and co-operation on the part of the workmen," how it has "freed the industry from the obstacles which hamper our foreign competitors," and how it has "made possible the unprecedented extension of labor-saving machines." "As a group," said President Barr, "we stand for the liberation of all industry, the independence of employers and equal independence of all workers."

#### MONOPOLIES

According to current reports a blacklist feature of the newly-formed International Copper Trust includes 18 American and 15 foreign corporations. No one can buy copper without approval by representatives of the trust in New York and Brussels. This will make it impossible for outsiders to "corner" the market or control prices that will be set by the two committees. Copper buyers will be at the mercy of the combine, which will divide the world's business. Competition will be eliminated and production will be based on market needs.

It is said American copper magnates evade the Sherman anti-trust law by taking advantage of the Woburn Pomerene act, which permits combination where a corporation does export business. The copper combine has been approved by the Federal Trade Commission. According to London cable dispatches, British economists claim that the new combine is another indication of world-wide trusts which will make tariff barriers ineffective, destroy international competition and be beyond the reach of all national laws.

#### PENOLOGY

On returning from a three months' trip to Europe, undertaken for the purpose of visiting penal and correctional institutions in a number of countries of that continent, Professor Louis Robinson, of Swarthmore College, Pennsylvania, gave a brief statement to the press regarding the impressions received. He covered England, Holland, Belgium and Germany, and had conferences with prison officials, reformers and others interested in the problem. He found no evidence of any crime wave existing at the present time in the countries visited.

Professor Robinson declares: "Everywhere there is a tendency, it seemed to me, to mitigate the severities of the crime law, particularly in Germany. In all of the countries the prisons were manned by a permanent staff. Politics would not enter into the selection of these men and women. They were selected entirely for their ability to do the job, and their tenure of office was secure as long as they did the work that was expected of them. The influence of this permanent staff is responsible for the high standard of care and treatment that is certainly far above the average standard and care maintained in this country."

#### STATE FUND COMPENSATION

A monopoly for the State of workmen's compensation insurance is urged by the Industrial Accident



mission of the State of California in its Annual Report recently published. It is claimed that the increase of rates by private liability companies, and because of their wasteful methods, it is impossible to develop workmen's compensation. The only hope for advance, the report says, is an massive state fund which will "turn downward the upward trend of compensation insurance rates, and at the same time, by reason of the elimination of waste that is characteristic of competitive insurance, produce such additional revenue as may be needed to provide substantial additional benefit to both employer and employees."

The accomplishments of the fund during the 12 years of its existence have been such as to inspire the confidence of the insuring public," the report states. "Despite its restriction to a competitive field, it has been more than self-supporting. In view of this splendid record, the commission feels that it is entirely reasonable to propose that the fund be stripped of its competitive chains and that it be given a monopoly of workmen's compensation coverage in this state."

### CONSERVATION OF NATURAL RESOURCES

An important step in the interest of conservation of oil was consummated when the Directors of the American Petroleum Institute, who met in Tulsa, Okla., unequivocally endorsed the recommendations of the Federal Oil Conservation Board issued in September, 1926.

They adopted a resolution providing for a committee to formulate and recommend to this board or its executive committee at the earliest practicable date a program of legislation, federal and state, to be advocated by the board, giving sanction and effect to agreements by producers for the curtailment of production in pools and during periods when there is overproduction, and for their purpose the economical and orderly production of oil." The purpose of this committee is to "take such measures as will enable the industry, while continuing to meet the consumption requirements for petroleum and its products, to conserve in its natural state the reserves of petroleum as may not be required for consumption."

The directors likewise indorsed the conclusion of the Federal Oil Conservation Board, that prevention of the waste of gas incident to the production of oil is of paramount importance in the conservation and economical production of oil. (Involving, as it does, the Sherman Anti-Trust Law, this action is of far-reaching importance.)

### AMERICAN FASCISM

A blacklist to be spread throughout the country to bar liberal, radical and labor speakers from lectures, forums, women's clubs, and lecture series is being compiled by the American Citizenship Foundation. The Foundation has been formed by the fusion of two patriotic societies, the American Citizens and the United Americans. It is now raising \$2,000,000 for its program, which includes, besides the blacklist, the issuing of literature, a monthly called the *American Citizen*, posters, and a book on "citizenship training."

The Citizenship Foundation also plans to keep close on such persons as Jane Addams, Roger Baldwin, Chris Hillquit, Elizabeth Gurley Flynn, Sherwood F. Ayer, William Z. Foster, Norman Hapgood, Oswald Garrison Villard, Scott Nearing, Robert Minor, H. L. Hicken, Madeleine Doty, Mrs. Robert Norse Lovett,

Kirby Page, Mary McDowell, Victor L. Berger and Mrs. Meta Berger. Among the organizations on the blacklist are the League of Women Voters, the League for Industrial Democracy, the Socialist, Farmer-Labor, and Workers' Parties, the American Civil Liberties Union, the Vanguard Press, the Federated Press, the American Fund for Public Service, the Fellowship for Reconciliation, the American Association of University Women, the International Student Forum, and the Women's International League for Peace and Freedom. Jane Addams was recently barred from speaking at a woman's club near Chicago on the ground that she was listed on the Foundation's blacklist as "the third most dangerous person in America."

### SAFETY IN INDUSTRY

The educational side of the Safety Movement was stressed by Maxwell S. Wheeler, President of the Associated Industries of N. Y. State, in his address, delivered before the Tenth Annual State Industries Safety Congress, which went into session at Rochester on Nov. 30.

"It seems to me," said Mr. Wheeler "that our greatest efforts should be directed toward the educating of our workmen to the habit of carefulness in their daily tasks.

"My idea is that a mere provision of law which should provide a penalty for failure to use safeguards would not in any sense be adequate. To properly work out a solution of this problem it would be necessary, in my judgment, to set up a committee of safety experts to study the whole matter and propose rules, much after the nature of the industrial code, which would sensibly and practically make the standards and then, after such standards had been set up and the employer had complied with them, to penalize workmen for failure to use the safeguards which had been provided in conformity with the standards."

The Congress was attended by 1,200 delegates. The speakers throughout urged greater protection of the workers against accidents. The State Industrial Commissioner, Mr. James A. Hamilton, declared that "at the end of more than a quarter of century of increasing efforts to prevent accidents in industry, the accident total in New York State during the past year was of such proportions as to be a "challenge to the safety movement. Despite all that the safety movement has accomplished," said the Commissioner, "we are still far from the goal and must gird ourselves for a greater and more effective fight against the waste of life and money entailed by the present-day accident toll."

### POOR RELIEF

The British Minister of Health has stated that the total amount of out-relief in money and kind paid to persons ordinarily engaged in some regular occupation and their dependents, from the date of the Armistice to September 25, 1926, is approximately £46,000,000 (about \$225,000,000).

### UNION FEES

Increase of the initiation fee for inexperienced workers from \$10 to \$50 was approved by the Convention of District 9, United Mine Workers of America, held at Mt. Carmel, Pa.

The anthracite delegates amended their constitution to that effect, providing, however, that members' sons may be admitted free.



## The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, **Charles Korz**, Butler, N. J.

First Vice-President, **Henry Seyfried**, Indianapolis, Ind.

Second Vice-President, **Joseph Schaefer**, Springfield, Ill.

Recording Secretary, **Frank J. Dockendorff**, La Crosse, Wis.

Corr. and Financial Secretary, **John Q. Juenemann**, Box 364, St. Paul, Minn.

Treasurer, **George Korte**, St. Louis, Mo.

Executive Committee: **Rt. Rev. F. X. Unterreitmeier**, Evansville, Ind.; **John L. Sebal**, Baltimore, Md.; **Nic. Kluetsch**, Chicago, Ill.; **H. Dittlinger**, New Braunfels, Tex. The Major Executive Committee includes the Honorary President of the C. V., the Presidents of the State Leagues and the President and Spiritual Director of the Catholic Women's Union.

Hon. President, **M. F. Girten**, Chicago, Ill.

Communications intended for the Central Verein should be addressed to **Mr. John Q. Juenemann**, Box 364, St. Paul, Minnesota.

*All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

PIUS X

### Fundamentals of Christian Solidarism

Industry and commerce can be carried on only on the basis of a sound system of credit. This is especially true in modern times, when large units of capital are required in so many departments. The control of credit at the present day means, for all practical purposes, the control of production. The credit-system in turn is based on the wage-system (and its implications, rent, interest and dividends), and is controlled by a few powerful financial groups, and manipulated by them for their own benefit. We have already seen that one of the chief conditions for the re-establishment of social peace and stability is the gradual scrapping of the wage-system. When the wage-system goes, dividends and probably interest will also go. How will these changes affect financial credit? How will industry be capitalized? How will purchasing power be distributed among the workers? How will the community secure its own interests in production and distribution? These are problems that must be solved by the reformer, if public credit is to be saved from collapse.

—REV. W. MORAN, D. D.

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Again, the control of credit by a comparatively small number of wealthy persons is responsible for much of the prevailing waste and misdirection of industrial effort. It is only with the support of the financial magnates that large-scale industries can be capitalized and successfully carried on. It is

they who ultimately determine what shall be produced by the great majority of the industrial workers. In the exercise of this most important economic power, they are guided almost exclusively by considerations of self-interest. "Production for profit" is their motto. Goods are produced, with a view to the needs of the community, but they will be sold at a profit, wherever throughout the world they will fetch the highest prices. Production for the community has no more than an accidental relation to the needs of the community. In one department the output may be vastly in excess of the requirements of the population, so that foreign markets have to be found for the surplus, to avoid industrial crisis; in another the supply falls short of the demand. The most serious aspect of one-sided development, at least from a social point of view, is the undue proportion of labor power devoted to the production and distribution of luxuries. Commanding, as they do, the credit and capital of the country, the wealthy classes have established a lien on the labor of the community as a whole; they exact a heavy toll in the shape of rent, interest and dividends on practically all industrial effort. This economic advantage gives them a purchasing or spending power out of all proportion to their numbers and requirements, as compared with the rest of the population. Since the necessities of life are more or less the same for all, this increased spending power is largely devoted to the purchase of luxuries, that are beyond the means of the ordinary citizen. If the necessities of the community were first amply provided for, the employment of the surplus labor power in the production of luxuries would be a matter of minor importance. If no such provision is made: large numbers of men are engaged in the production and distribution of goods and services that are socially useless, irrespective of the more pressing needs of the great body of the population.

REV. W. MORAN, D. D.

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As the monied interests control the nation's credit, they likewise control the nation's savings. The immense advances made during the last century by mechanical invention and labor-saving devices have not reduced the hours of labor, or raised the general standard of living to any very considerable extent. What then has become of the savings which might have been effected by increased efficiency and increased industrial productivity? A considerable portion has been dissipated under the stress of competition in foreign markets. The remainder has been annexed by the wealthy classes in the shape of rent, interest and dividends. Out of the proceeds so annexed these classes have paid for the increased plant, required for new processes of production and distribution, and have purchased the socially useless goods and services already referred to. The residue they have invested abroad. When the war broke out, England was exporting capital (investing money abroad) at the rate of over £250,000,000 a year. We may take this figure as representing the *net* savings of the wealthy classes.



they had maintained a comparatively high standard of living, and provided for the capitalization of industry at home. Or, if we look at it from another point of view, it is roughly (a fraction, perhaps a sixth, may be deducted for dividends received from abroad) the minimum measure of the wealth they were enabled to exact from the community in reason of their control of public credit. But the export of capital did not merely mean a dead weight on the working population. A considerable proportion of the money sent abroad was invested in industries that competed with home industries in the markets of the world, and thereby tended to keep down wages at home. Foreign investment had a third effect prejudicial to the home worker: it kept up the rate of interest and dividends. As developed countries needing capital offered good returns to the investor, the entrepreneur at home had to offer similar inducements, to "attract" capital to his own business.

REV. W. MORAN, D. D.<sup>1</sup>)

#### Our State Leagues and Some of Their Objects

One of the greatest difficulties encountered by elected members of the C. V. in soliciting and securing the affiliation of societies in the State Leagues is the objection to the per capita tax, or annual dues. Frequently, however—whether honestly or dishonestly, we know not—the urging of advantages of affiliation and co-operation meets with the excuse of ignorance of the character and purposes of the State organization. Therefore some phases of the nature and aims of the State Leagues are suggested in the following paragraphs.

The State League is a voluntary, non-political union of Catholic societies in a given state, which secures the purpose of enlisting the religious zeal, social interest, the civic spirit of the members of these societies, and here and there of other individuals, for co-operation in Catholic Action.

It arranges conventions annually (in some few instances every two years), holding them now in one part of the state, now in another, for the purpose of equalizing the burden of expense connected with delegate attendance and of serving as a means of propagating the cause of the League and the C. V. Between conventions committees are at work, promoting the organization, co-operating with the Catholic press, and above all observing the state legislature, prepared to promote wholesome social legislation and to prevent the adoption of bills harmful or dangerous to the rights of the individual, the family, social and civic groups, and the Church.

By its conventions and its activity it serves as a means of mutual edification, and thereby of safeguarding the faith and morals of its members and their families. Each of its conventions is made up of a Catholic Day celebration, at which Catholic principles or the Catholic attitude towards problems of

moment are presented; and of executive sessions devoted to business, to instruction on matters of public import and to the discussion and adoption of resolutions reflecting our position on questions before the public eye.

The State League is an agency for the development of idealism as against the many influences seeking to drag down our people into the depths of indifference, of selfishness, of commercialism.

It is an intelligent idealism the State League strives to foster, and therefore educational efforts form a considerable part of its aims and endeavors. One means it employs is the recommendation that educational meetings be held by the societies and District Leagues throughout the year, and the further recommendation that the resolutions of the state convention be made the subject of study and discussion, led by able lecturers, in the smaller groups.

These resolutions, as well as the recommendations submitted to the societies throughout the year by the President or the Legislative Committee, treat of the problems affecting the welfare of the rural as well as the urban population, the Church in the country as well as in the city. Taking our State Leagues by and large, they do not fail to consider the welfare of all social groups: the worker and the employer of labor; the farmer and the members of the middle class generally; the professions; the men in the lower walks of life. To all of them the State League seeks to convey the fundamental principle that, whatever temporal remedies they may apply to unfavorable conditions, the first and last source of all reform are the laws of Him who is the Father of all and whose commandments all must obey.

While striving for the administration of Social Justice the State League endeavors to assure to Charity that important role which it should take in the healing of the social body; it urges upon all members the practice of charity and seeks to, gain in the ranks of the societies diligent and sturdy supporters of the many charities the condition of society and the plight of so many of our brethren in the faith render necessary. Particularly during the past few years interest in mission endeavors in our own country and abroad has been fostered here and there in a promising manner.

(To be concluded)

#### Efficiency Does Not Primarily Depend on Numbers

A certain Catholic society of Nova Scotia proves that even an organization consisting of but a comparatively small number of men may nevertheless accomplish worth-while things. According to a report, printed in a recent issue of the Antigonish *Casket*, the l'Assumption Society of Nova Scotia, founded some twenty years ago by the leaders of the Acadian race for their people, has paid \$107,300.00 for insurance since its inception; has helped its sick members to the amount of \$372,620.23; spent for the education of the Acadian youth, boys and girls, \$79,783.30;

<sup>1</sup>) Social Reconstruction in an Irish State. Dublin. 23-26. (The author is professor of theology, St. Patrick's College, Maynooth.)



while it has loaned for the construction of churches, schools, and convents, \$177,300.00.

All this work has been done, we are told, with a membership of about 8,000. Megalomania has so distorted our ideas that most men would feel no pride in belonging to so insignificant a group as l'Assumption Society would seem to many. It is this drawback we must contend with, and which can be overcome only by instilling into the minds of those, who make up our organizations, correct ideals. Even a small number of men, if guided by correct principles and imbued with the spirit of enthusiasm and sacrifice, may attain to great ends. Thus the l'Assumption Society has already furnished the means of educating 160 young Acadians, of whom 14 are priests, 13 ecclesiastical students, while the balance are journalists, physicians, teachers, professors, agricultural promoters, etc. Moreover, such endeavors are in harmony with the express object of the Society, the material, religious and especially intellectual development of its members and their offspring.

To those of our societies who believe it sufficient to hold a meeting once every quarter, the knowledge that l'Assumption Society meets every week in the various Acadian districts, might suggest a revision of their custom.

#### A Laborer, Apostle of Catholic Truth

That there should be many Catholic laymen to follow the example set by a man engaged in ordinary manual labor in Toronto, is a wish expressed by *Ave Maria* in connection with its presentation of the facts in the case, as made known by the President of the Catholic Truth Society of Canada.

It seems that after the death of his wife, having no one to depend upon him, this Canadian laborer, whose name is not divulged, took a special interest in the propagating of Catholic truth. "He became an endowment member of the Society," the president of the organization told the editor of the *Catholic Register* of Toronto, "and in addition, placed book-racks in twenty-one parish churches or institutions in and around Toronto. Through his efforts, tens of thousands of pamphlets have been and are being distributed for the instruction and edification of the Catholic people and the enlightenment of many honest truth-seekers among the non-Catholic population."

It is just such endeavors we have been urging our members to engage in, since we realize how much good even one judiciously placed Catholic leaflet or brochure may accomplish. The President of the Catholic Truth Society of Canada emphasizes the importance of this mission even more strongly than we have ever dared to do. "It is doubtful," he says, "if the same amount of money was ever so judiciously expended. It might have been used to purchase something that would have loomed up more pretentious in a material way, and have brought more passing praise to the donor. There is much of that kind of thing nowadays, and it is all the more refreshing to see an intelligent

appreciation of the need of the times, which is brick nor mortar, nor oil-paintings and statues, a better understanding of the truths of religion."

Evidently, the editor of *Ave Maria*, Father Henson, agrees with this opinion. Unfortunately a number of those who realize just what the print word may accomplish, is small. We dare say, there are more radical pamphlets circulated in the country today than those of Catholic origin, although a number of radicals, as compared to the twenty million Catholics, is absolutely negative.

#### Yet Another Contribution of Our Pioneers to the Church

On several occasions we have been able to point to German Americans who have gone to foreign mission fields. In Shanghai Prof. Dr. Engelb. Krebs, of Freiburg, who visited our country last summer, discovered that one of the 19 Sisters of Charity was a German-American, serving in a hospital intended solely for the native Chinese, fifteen hundred of whom are provided for annually in that particular institution by only 19 Sisters.

We wonder whether this particular nun could be the Ven. Sr. Catherine, whose death was recently reported in the *Nord Amerika* of Philadelphia. The account merely states that this Sister, whose family name was Thumel, and who seems to have been a native of Baltimore, had labored in China for 31 years, and that she was a member of the Sisters of Charity.

It is interesting to note in this connection that the Rev. Father August Thumel, C.S.S.R., is the brother, while Father Wm. Thumel of the same congregation is a nephew, as is also Bro. Alphonse O.S.B., while a niece of the deceased missionary nun, Sister Rosalie, is with the Foreign Mission Sisters of St. Dominic at Maryknoll.

This is but one instance, among many, demonstrating just to what extent our German pioneers so many of whom came to this country not merely because it offered them more favorable economic opportunities, but also to seek relief from the petty restrictions on religion, which even before the days of the Kulturkampf most of the German governments practiced, gave their sons and daughters to the Church.

#### An Achievement of Catholic Young Men in Tokyo

Especially the members of the Resolutions Committee of C. V. conventions will remember the Rev. Father Francis S. Betten, S. J., of Cleveland, Ohio, who took an active part in the deliberations of the body at Detroit, Cleveland, and in other cities. It will be interesting news to them that the Bureau of the Library has now been donated a copy of "Shumi Seiyō rekishi" (Interesting World History) by the Catholic University of Tokyo in Japan. This book is an adaptation of the History of the Modern World by the Jesuit Fathers Kaufmann and Betten. The translation was made, and the book published under the auspices of the Catholic Young Men's Association of Tokyo for the purpose of opposing reliable Catholic history against the volumes em-



from Protestant sources in Japan, and continuing the usual calumnies we know so well, passed down from one generation to another. In Japan, as in other mission countries, the Protestants are able to flood the market with the products of their printing presses, since they are provided with ample means.

It should be gratifying to our people that a History of the Modern World, compiled by men of our country, should have now been translated into the language of the people of Japan. Moreover, the book published in Tokyo is gotten up in exceedingly good style, containing even two excellent colored illustrations.

Unfortunately, the Catholic University at Tokyo, in which so much hope was placed, may be forced to cease its existence by lack of funds. In order to be recognized by the government the institution would have to be able to deposit 500,000 Yen (\$250,000) in the Bank of Japan in interest bearing papers. Its officers have been unable to do, and therefore they are not in a position to grant graduates the advantages of university degrees. For that reason they cannot even expect many students. This lamentable fact was recently brought to the attention of the Holy Father, according to information which has reached us from Europe. He considered the facts mentioned and insisted that the Catholic University at Tokyo must be saved and enabled to comply with the requirements of the government.

#### "Father and Son Day" Observed by One of Our Societies

It is refreshing to note that active men in our societies here and there endeavor to stimulate interest in their organizations by arranging special meetings or celebrations, not as a matter of routine but by way of innovation. Thus in St. Louis we have been three successful supper-meetings under the auspices of two affiliated groups within ten months, although neither of these organizations had ever before attempted anything similar.

Another new expression of activity in our societies is the celebration of a "Father and Son" day, shortly before Advent under the auspices of the St. Aloysius Young Men's Society of Sacred Heart parish, Indianapolis, in charge of the Franciscan Fathers.

It was a happy thought on the part of the promoters to look upon this celebration as an evidence of interest in the "Youth Movement." The celebration consisted of a solemn high mass, at which Rev. Didacus Gruenholz, O. F. M., officiated and during which he preached on the "Youth Movement." The members of the society and their fathers, two hundred in all, approached for Communion in a body.

The secular feature of the celebration was a banquet held in Sacred Heart hall in the evening of the same day, with addresses by Rev. Didacus Gruenholz, O. F. M., Henry Seyfried, of Indianapolis, Vice-President of the C. V., Frank B. Pesky, President of the Society in 1914, and

Rev. Albert Denny, assistant pastor at St. Catherine's. Mr. Seyfried, whose topic was recollections of the early days of the Y. M. S., and the Central Verein's program of Catholic Social Action, was the first Secretary of the society and its delegate to the convention held in Fort Wayne in 1893, at which the State League was organized.

The thought underlying the celebration, to make of it an expression of interest in the Youth Movement, was stressed also at a later meeting, at which Rev. Didacus read and discussed the Central Verein resolution on that topic.

The undertaking has not passed unnoticed. Besides reporting on the church services and the banquet, the *Indiana Catholic and Record* commented editorially on the entire arrangement, saying that "the Indianapolis celebration of Father and Son Day is a very proper response to the plan outlined by the national society." The editorial adds:

"We look for the example of the St. Aloysius Society to be emulated by many other societies in the diocese and the state."

This would be desirable. But whether activity in the societies and interest in the Youth Movement be displayed in this form or in some other worthy manner, the principal aim should be that such activity and interest be fostered and promoted.

#### Addressed to the Somnolent

Addressing the men assembled for the archdiocesan rally of the Holy Name Society, conducted in New York City on Dec. 19, Msgr. Jos. F. Rummel told the 3000 men present, the impression "that the Holy Name man is a negative sort of individual, that he does not do this and he does not do that," was all too prevalent. This was to be deplored, since, on the contrary, the very essence of the Holy Name Society is "positive and active profession of faith in the Divine Jesus Christ, positive and active support of the Church, her authority and laws, and positive and active practice of the Christian life in the home, on the street, in the workshop, in the business office, in places of amusement, and, in fact, everywhere, at all times and before all men."

This little homily should be taken to heart by the members of other societies as well as those of the one to whom it was addressed. The "Sunday-go-to-meeting" attitude, so general among American Protestants fifty years ago, is today more or less prevalent among Catholics attending Mass and approaching the Communion rail. While they may be devout enough on those occasions, it is difficult to distinguish them or their behavior, when they are away from church, from that of the crowd.

#### No Compromise with Liberalism

Our people have always stood in the front rank of the anti-liberalistic wing of Catholic forces in our country. At times they constituted virtual shock-troops; this was especially true of them in the days before the parochial school had been ac-



knowledge as inseparable from the Church in America. Signs are not wanting that we may again be called on to make a profession of our belief that nothing but evil can grow out of any attempt to dilute or to suppress to the slightest degree Catholic principles, in the hope that by so doing we may induce non-Catholics to co-operate with us, or permit us to extend our influence in the realm of public affairs.

Writing to us from one of the leading Catholic institutions of learning in our country, one of our readers expresses the following opinion, to which we gladly subscribe:

"In view of the spirit of Liberalism which is creeping into certain Catholic quarters it behooves us to emphasize more strongly than ever Catholic ideals of social reform. This may cause misunderstandings and perhaps even assaults on the work of the Central Verein, but I am convinced, in the end the correctness of the ways of the Central Verein will be seen. The truth may be obscured, but it is never conquered."

### Msgr. Weibel Still a "Missionary"

"Once a missionary, always a missionary" may be said of the Rt. Rev. Jno. Eug. Weibel, who labored so faithfully in Arkansas virtually for a lifetime. Having returned to his native land, Switzerland, he is now chaplain of the Penitentiary at Lucerne, having the good fortune to be supported in his labors by the Bishop of that See, Rt. Rev. Jos. Ambuehl.

Writing to his friends in America, Msgr. Weibel says that the Bishop recently ordained that a sermon be preached and a collection be taken up for discharged prisoners in every parish of the diocese. The Bishop furthermore intends to establish a hostel for these men, where they may remain until they have found work.

The Raebers, of Lucerne, one of the leading firms of publishers of Switzerland, have just brought out Msgr. Weibel's reminiscences of his missionary days in Arkansas. They are bound to constitute a valuable source of information on the early history of the Church in that much maligned State.

### Value of Stipends for Aid to Mexican Refugee Priests

Mass stipends are more acceptable than ever before to the Bishops of those dioceses of the Southwest, to which the Mexican refugee priests flee from the persecution waged on the clergy of Mexico by the Calles government. Writing to the Bureau, Most Rev. Arthur J. Drossaerts, Archbishop of San Antonio, declares:

"With the ever-increasing number of refugee priests in our midst, it is indeed a big help for me to receive these Intentions; the daily Mass stipend being all I can do for these distressed men."

There is a similar statement in an acknowledgment addressed to the Bureau by Rev. Daniel A. Laning, Chancellor of the Diocese of Corpus Christi:

"Thank you very much for your letter, with your check in the amount of sixty dollars for the same number of Intentions. We are quite able to place these owing to the refugees who have come to us for shelter and help. Hence every little bit helps, and when it comes by the sixties, we are most grateful."

### The Sweetness of Giving and Receiving Charity

The bighearted goodness of Mr. Matt Kaicher, of Brooklyn, N. Y., made it possible the Bureau to continue a charity at Christ which it had first undertaken at the request of Baroness Pastor, wife of the noted historian Austrian Minister to the Vatican. Frau von Pastor had, during the starvation period of the man and Austrian people, sent us a list of a men and women who had lost everything because of the war and the inflation of the currencies of those countries. Among them that of the wife of one of the great leaders of the Catholic movement in Germany during the Kulturkampf, Baron Franckenstein. Over 80 years old when the catastrophe set in, Baroness Julie has been forced to undergo all the hardships visited upon those who were impoverished and left without resources by the war. That it has not robbed of the nobility of spirit is apparent from the following lines, addressed to her benefactor in English language:

"It is sweet to me, aged as I am, to see and to enjoy Catholic charity, little as I would have thought in pre-war days that I ever should need it."

### C. V. Pilgrimage to Rome and Assisi

Taking advantage of a suggestion offered by Rotala, the Catholic touring agency, the committee arranging the Central Verein pilgrimage to Rome and Assisi, has agreed to recommend an extension of the original tour. The original plan, under which the trip ends at Assisi, still holds good, while an additional joint journey, which will terminate in Munich, is optional. Those desiring to leave the pilgrimage at Assisi may do so; however, on payment of an additional \$135.00, transportation, accommodations, sightseeing arrangements, etc., may be provided for the tour to Florence, Venice, Padua, Milan, the Gotthard, Einsiedeln, Lucerne, the Lake of Constance and the lake of the same name, Lindau and Munich.

The trip will occupy two weeks precisely. According to present plans the participants, availing themselves of this additional offer, will disband at Munich on June 26 after a solemn high mass. As already been noted, the date of departure from New York is May 18. Reservations for the entire trip or the trip to Rome and Assisi only should be made with Mr. John E. Loibl, 444 Diamond Str., Philadelphia, Pa. Steamer cabins will be assigned according to the date of receipt of the application.

\* \* \*

Mr. Korz has received the following items for Peter's Pence, to be presented to the Holy Father during the audience to be given the participants of the pilgrimage:

From St. Maritimus Court No. 97, C. O. F., Chicago, \$3; St. Joseph Soc., Hallettsville, Tex., \$5; St. Borromaeus Unt. Ver., Chicago, \$10; Branch 12 K. C. of George, Pittsburgh, \$5; St. Boniface Soc., Lafayette, Ind. (contrib. by individuals), \$28; Andreas Hofmann, No. 305, C. O. F., Chicago, \$3; St. George Men's Immac. Conception parish, Chicago, \$3; St. Joseph Soc., Portland, Ore., \$25. Total, \$82.



### Central Bureau Endowment Fund

Receipts for the fund during December were exceedingly meagre, only \$294.00. At that \$150.00 sum came from women's organizations, leaving \$144.00 from societies of men and individuals in the men's organizations. Contributions from individuals totaled \$38.50. Among these gifts were four items of \$5.00 each, sent in by Mr. F. J. Dendorff, of La Crosse, Wis., having been received by him as the result of a special appeal he issued through the press. Besides, the Bureau received \$6.00 from J. Kamper, New York City, and laundry items listed in another column. The individuals contributing through Mr. Dockendorff were: Mat. Main, Milwaukee; John Reitschke, Clay; Frank C. Blied and Amelia C. Blied, Madi-

\* \* \*

The Central Verein is not in a position to have any organization affiliated with it either directly or indirectly, to make a payment toward the Endowment Fund of the Central Bureau, or any other endeavor, for that matter, it may request contributions for. Every contribution outside of membership dues, is therefore a voluntary offering. If a contribution is given, is given willingly, however, and in appreciation of services rendered both by the C. V. and the Bureau. Thus, Rev. P. Optatus Loeffler, M., pastor of St. Francis Solanus Parish, Quincy, Ill., assures us that the \$50.00 contained in the letter was donated by the Christian Mothers of his parish for the Endowment Fund, and that its members realized the good work the Central Bureau was accomplishing.

### Christmas at the Settlement

#### *Generous Response to Our Appeal.*

Two Christmas celebrations were arranged at St. Elizabeth Settlement and Day Nursery, the first for the children, their parents, and friends of the institution, the second for the children exclusively. The first took place on Sunday afternoon, Dec. 19, the children rendering an excellent program of songs, recitations and drills. The Cath. Women's Union provided the tree, which its members decorated; also toys, fruit, nuts, etc. The same organization donated a metal swing for the Nursery playground. Mr. A. Brockland of the Central Bureau presided the gathering.

The second celebration was arranged by the pupils of Rosati-Kain Girls' High School, under direction of Notre Dame Sisters. Substantial articles of clothing, prepared by the girls, were presented to the little ones, while toys supplied by the Junior Chamber of Commerce were also distributed.

The Settlement further received 54 baskets of gifts for the families coming under its care from the St. Louis Post-Dispatch Christmas Fund. These were distributed among that many worthy families on December 24.

\* \* \*

Our appeal for funds for an oil burner to be installed in at least one of the heating plants in the

Settlement met with a generous response. Gifts coming from practically all parts of the country totaled \$929.75 (as of December 31). The Bureau is now in a position to make part of the contemplated improvement (the installation of the second oil burner must indeed wait) and to pay off the remainder of the debt on the institution. The money contributions came from the following sources:

"Friends," Richfountain, Mo., \$35; Jos. Derbacher, Whitneyville, Conn., \$5; M. F. Girtten, Chicago, \$2; Rt. Rev. J. H. Schlarmann, Belleville, Ill., \$5; Chas. Knetzger, Peoria, \$5; Jos. Stricker, Bartleso, Ill., \$1; J. G. Droege, Washington, Mo., \$5; Rev. A. Kuhls, New Athens, Ill., \$5; F. W. Immekus, Pittsburgh, \$2; Carl Riebenthaler, Evansville, \$1; Dr. R. Willmann, St. Joseph, Mo., \$1; C. Suellentrop, Colwich, Kan., \$10; Rev. F. A. Marks, Collinsville, Ill., \$5; Jos. Veith, St. Meinrad, Ind., \$5; Rev. B. Hilgenberg, Beckemeyer, Ill., \$1; Jos. Hutter, Sr., Fond du Lac, Wis., \$1; Rev. A. Thum, St. Charles, Mo., \$1; A. H. Sieve, Jefferson City, Mo., \$1; N. N., Cincinnati, \$1; Mrs. E. Leick, Madelia, Minn., \$5; M. Mohr, Colwich, Kan., \$5; Rev. Florian Briede, O. F. M., LaFayette, Ind., \$10; J. A. Semrow, Templeton, Wis., \$3; M. Glueckstein, Leona, Wis., \$1; Mr. and Mrs. H. Dittlinger, New Braunfels, Tex., \$25; W. Naeger, Farmington, Mo., \$2; J. A. Tabke, Lincoln, Ill., \$5; Marg. Hillenbrand and Mary A. Mitchell, Batesville, Ind., \$2; A. S. Kleinheinz, Madison, Wis., \$1; Rev. T. Day, Quincy, \$10; Rev. J. M. Denner, Wardsville, Mo., \$5; N. J. Kluetsch, Chicago, \$5; Rev. J. M. Kasel, West Allis, Wis., \$5; H. Ramaekers, Lindsay, Neb., \$1; Wm. Rauen, Chicago, \$5; F. Kleine, Belleville, \$1; W. Eibner, New Ulm, Minn., \$5; Rev. Albert Regensburger, O. M. C., Syracuse, \$1; Jos. Guschke, Albany, \$1; F. C. L. Schreiner, Orange, \$5; Rev. Raphael Wittig, S. D. S., Wauwatosa, Wis., \$5; Rev. Jos. Wuest, C. S. Sp., Detroit, \$10; Rev. George Binkert, O. S. B., Subiaco, Ark., \$2; Mrs. Th. Rath, Lorain, O., \$1; Rev. Peter Post, O. S. B., Scranton, Ark., \$1; John Wetter, St. Charles, Mo., \$2; P. P. & M. G. Biedermann, Chicago, \$5; Rt. Rev. N. Pfeil, Cleveland, \$5; John Liebersh, Rochester, \$5; P. J. Kranz, Toledo, \$1; Mrs. J. P. Glendon, Detroit, \$2; Miss Maude Helson, Detroit, \$1; Rev. A. J. Muench, St. Francis, Wis., \$2; John L. Halbig, Wapakoneta, O., \$1; Miss Eliz. Wenzel, Newark, \$5; J. P. Daleiden, Chicago, \$50; Rev. C. Goelz, E. St. Louis, Ill., \$5; M. Schweighardt, Passaic, \$1; A. Kramer, Crosby, Minn., \$1; John Schwebach, Conception, Mo., \$1; Windthorst Court No. 74, Chicago, \$5; Marg. Rice, Kingston, N. Y., \$1; Mr. and Mrs. G. Beck, Phila., \$2; Mrs. Julia Beck, Albany, \$1; Geo. J. Schaefer, Chicago, \$1; Rev. Th. Hammeke, Reading, \$5; M. E. Albert, Brooklyn, \$1; Geo. Jacob, New Haven, \$5; Mrs. Gert Schmitt, Epiphany, S. D., \$2; Miss Anna Ettl, Wanbay, S. D., \$1; Paul Rostow, Detroit, \$1; Mrs. John Heim, Madison, \$3; Wm. F. Kuenzel, Washington, Mo., \$10; John Wagner, Lemars, Iowa, \$5; Miss Eliz. Grelinger, Beloit, Kan., \$1; Jos. Rauschuber, Gainesville, Tex., \$2; John Eibeck, Avalon, Pa., \$2; P. Jos. Hess, Pittsburgh, \$2; Mrs. C. Merkel, Chesterfield, Mo., \$2; N. Bertrand, Sr., Iona, Minn., \$1; John J. McCue, Brooklyn, \$1; Jul. Muegerl, Ravenna, Neb., \$2; Peter Thill, Chilton, Wis., \$1; Rev. A. J. Happe, Denver, \$1; H. Lugge, Belleville, \$2; P. O. Box 3, Martinsburg, Mo., \$1; Rev. J. M. Huber, Perryville, Mo., \$2; G. B. Doerger, Cincinnati, \$1; Wm. F. Feld, Chicago, \$1; Eug. J. Jeffries, Richmond Hill, N. Y., \$1; Maryland Branch, Catholic Central Verein, \$10; Rev. P. Basil Egloff, O. S. B., Ft. Smith, Ark., \$1; Jos. Lampe, Garden Plain, Kan., \$1; John Timmers, Victoria, Minn., \$2.25; Mrs. David Fossell, St. Charles, Mo., \$1; P. J. Binder, E. Mauch Chunk, Pa., \$3; Catholic Women's Union, Williamsport, Pa., \$10; Mrs. P. Woesthaus, E. St. Louis, Ill., \$1; Adele Greven, Chicago, \$2; Dorothy Greven, Chicago, \$2; Peter Trost, Peru, Ill., \$2.50; Rev. A. Strauss, Augusta, Mo., \$2; A. A. Rothmann, Bloomington, Ill., \$5; B. A. Kuhlmann, St. Charles, Mo., \$1; Mrs. Sophia Kuhl-



mann, St. Charles, Mo., \$1; Chas. Korz, Butler, N. J., \$25; H. Spiegel, Bethlehem, Pa., \$5; C. Stockman, Bridgeport, \$1; Miss Edith Lawrence, Quincy, \$1; Wanderer Ptg. Co., St. Paul, \$5; Andr. Plass, Boyd, Wis., \$2; H. R. Scherbarth, Effingham, Ill., \$5; Rt. Rev. G. W. Heer, Dubuque, \$5; B. F. Jacobsmeyer, Webster Groves, Mo., \$2; Miss Anna Kramer, Batavia, O., \$5; Peter Koechner, Tipton, Mo., \$1; John Heimermann, Stacyville, Ia., \$1; Mrs. L. Reemmer, Wilkes-Barre, Pa., \$1; Mrs. Wm. Thieke, Beardsley, Minn., \$10; Rev. V. A. Sullivan, San Antonio, \$3; Hy. Biermann, Taylorville, Ill., \$1; Rt. Rev. John Mies, Detroit, \$10; A. Havestadt, Dodgeville, Wis., \$1; Jos. Wagemann, Buck Grove, Iowa, \$3, and the following from St. Louis, Mo.: N. N., \$25; Rev. L. Kutz, \$5; Bussmann Mfg. Co., \$10; Mrs. J. M. Travis, \$1; Baumgartner & Otten, \$10; Mrs. Frank Zieroff, \$1; Jos. Luebberts, \$1; Rev. J. F. Stevens, \$5; B. Rickelmann, \$1; Mrs. J. W. Peoples, \$2; J. M. Sommer, \$10; D. H. Meyer, \$1; Chas. Gerber, \$5; Rev. A. Mayer, \$25; Wm. Igoo, \$10; M. A. Rust, \$5; Rengel-Weber Realty Co., \$2; Marie Mette, \$1; Wm. Willmering, \$1; Albert Henry, \$10; A. G. Wackenheim, \$5; Jos. Delabar, \$5; Rev. E. H. Amsinger, \$1; Rev. W. S. Kempf, \$2; Mrs. S. W. Cobb, \$5; Emil Frei, \$2; Rev. P. Bernard Wewer, O. F. M., \$2; F. J. Daues, \$25; D. R. K. U. V. (per Geo. G. Ernst), \$10; M. Esswein, \$2; F. A. Allhoff, \$18; John Walschshauser, \$1; Jos. G. Hummel, \$1; Anna C. Meyer, \$5; Mrs. Christine E. Imbs, \$3; Mrs. E. H. Backer, \$5; Hy. Stoltmann, \$10; Jos. Weinacht, \$1; Alois Sauter, \$5; J. V. Kirchhoff, \$5; Hy. Uelhof, \$5; Bradley Heating Co., \$10; Chas. H. Franck, \$5; Mrs. C. Schuler, \$1; Mrs. M. Ertel, \$1; Mrs. Rosa Ripper, \$1; Mrs. J. E. Kaiser, \$1; Rev. Jos. Wentker, \$10; Jos. B. Schuermann, \$2; N. N., \$1; Paul Buchmiller, \$5; Theo. Fehlig, \$5; E. F. Veltz, \$5; V. H. Glosemeyer, \$5; Hy. Pohlmann, \$2; Geo. J. Mager, \$1; Mrs. Theresa Kulage, \$20; Jos. F. Brockland, \$5; J. C. O'Brien, \$5; Anton Rees, \$5; J. H. Bocklage, \$5; Aug. Beck, \$5; A. J. Julius, \$1; Mrs. E. Gummersbach, \$5; A. Janning, \$2; Andr. Richt, \$1; Peter Wald, \$1; Miss Terese Wangler, \$1; Mrs. E. Koch, \$1; Peter J. Dames, \$2; Wegener Bricklaying and Contracting Co., \$5; Val. F. Reis, \$2; J. E. Murray, \$5; Mrs. A. P. Erker, \$5; N. N., \$3; Mrs. M. Bresser, \$5; Ben. Obermeier, \$1; C. J. Kehoe, \$5; D. J. Halley, \$2; Ant. Esswein, \$3; Wm. A. Schmit, \$5; Mr. and Mrs. A. J. Muckermann, \$10; G. Hardebeck, \$2; J. K., \$10; Ed. Hillebrand, \$5.

In addition to these cash contributions that of two-and-a-half tons of coke, valued at \$26.95, from the Polar Wave Ice and Fuel Co., must be mentioned.

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This acknowledgment but inadequately expresses our appreciation for the kindness and generosity shown our institution. With the help and encouragement given we hope the institution will become still more efficient and will render still better service in remedial and constructive charity and social service.

Our appeal to have our monthly placed in Public Libraries has been answered from a quarter to which it was not really directed, the Most Rev. Regis Canevin, resigned Bishop of Pittsburgh, having instructed us to forward a copy of *Central Blatt and Social Justice* to the Carnegie Free Library at Braddock, Pa. A check for five years' subscription accompanied His Grace's letter.

We hope that this action on the part of Archbishop Canevin may act as an incentive to our Secretaries and Vertrauensmaenner, and that they may induce a number of our societies to place our magazine in the Public Libraries of their communities.

## With the C. V. and Its Branches

### C. V. Convention Set for August 20-24

President Korz advises the Bureau that local committee in Philadelphia has definitely decided on August 20-24 as dates for the convention of the C. V. St. Peter's parish, hallowed by the life and labors of the Ven. Bishop Ignace Neumann, will harbor the convention. John G. Behr, C. S. R., pastor, gladly consents to have the C. V. meet there.

His Eminence Cardinal Dougherty likewise cordially welcomed the decision. When called upon by President Korz, Father Behr and Father Anth. J. Zeits, chairman of the local committee, His Eminence declared:

"The Central Verein is welcome to my Archdiocese any time. Come as often as you wish. I shall be with you on Sunday, August 21, and shall pontificate if I am in the city at the time."

Mr. John Wiesler, Jr., was elected Secretary of the committee and Miss Irma Seelaus, Treasurer.

In order to revive interest in the Iowa Social League, President Korz has addressed a letter to the Catholic Action and its importance to the societies affiliated with that organization, as well as to those which have of late dropped out. After having conferred with State President Mr. Edgar Willig, Mr. Korz approached the societies with the suggestion that those losing interest in the C. V. movement recall the one-time importance of the Iowa League in our organization and realize that there is no real reason for a lessening of interest, rather ample reason for more active participation in the endeavors of both the League and the C. V. The letter says in part:

"The sorry spectacle of our co-religionists in America is only the natural consequence of a gradually developing apathy in matters Catholic. This holds good of our so-called Catholic countries as well, where small groups are able to usurp power and succeed in violating liberties of conscience. In our country we constitute only a sixth of the population. We are a sorry minority, who may become the prey of anti-Catholic forces at any time. For this and other reasons a joining of forces and closer association become imperative. Individual Catholic or Catholic society can become lukewarm and indifferent without aiding the advancement of our faith."

Referring specifically to the one-time importance of the Iowa societies in our movement President Korz declares:

"Iowa possesses a noble tradition. In 1892 and the Central Verein met in your State, a proof that our elders were faithful supporters of the Verein. At Dubuque in 1907 the foundation for our Central Bureau was laid. Iowa will be forever recognized in the history of the Central Verein. Are you willing to discuss this inheritance?"

Mr. Korz solicits communications regarding conditions in the various societies and offers, if meetings are arranged to revive interest, to "see to it that competent men will be present to counsel and the work to be accomplished."

A convincing plea for Catholic Action is made by Rev. A. Mayer, Spiritual Director of the C.



men's Union of America, in a message addressed to the Spiritual Directors and officers of affiliated State and local branches. The message is divided into two parts, the first half of which has been sent out, while the second is to be sent in the near future. The keynote is sounded in the question: Are so-called good Catholics entirely free from responsibility for present-day immorality and other untoward evidences of the paganism? The answer is in the negative, and the conclusion is that organized Catholicism is necessary and that we are not free to opt out or not. St. Augustine and Popes Leo XIII, Pius X. and Pius XI, are quoted effectively to prove both the diagnosis and the recommended remedy. The passage from St. Augustine is particularly striking:

Even those who consider themselves innocent and under tribulations of a general character, suffer like the guilty, are by no means as innocent as they themselves believe; for they have not courageously opposed evil, but have passively tolerated it and permitted its spread. The vicious have united with each other, the virtuous have not. Diffidently desponding, they wait when virtue triumphed, and did naught to wrest it from it. In secret they filled the air with implicit clamorings instead of meeting with each other arising like an attacking army to defeat evil. By their passiveness they have become party to the guilt and spread of vices, which challenged Divine Justice to mete out punishment; and now they marvel that they too, are visited by these punishments."

Joseph F. Hoch, President, and Fred G. Rupp, Secretary, of St. Joseph State League of Indiana, on the date of December 15, directed a round letter to the Rev. clergy and the affiliated societies, voicing greetings of the season and placing before them three matters: action in the interest of the Central Bureau Endowment Fund, for obtaining new member societies, and in the matter of preventing, if possible, further extension of the life of the Shepley-Towner Maternity act. Regarding the first the letter says:

What have you done to raise funds in the way of parties, chicken suppers, and so forth, the entire proceeds to be given to assist in paying off the Endowment Fund balance? In each locality different methods are possible to raise money. You are the judge; choose the best means, but raise the additional necessary money."

Referring to the second question, the communication continues:

What have you done to help us secure new societies for the League? You know of some society that should be a member; have you spoken to its officers? Better advise me and I will arrange to have a speaker in the benefits of affiliation to your prospect."

The letter further urges the societies to appoint competent committees to solicit signatures to declarations of opposition to the extension of the life of the Maternity act, the statements to be sent to Senators Watson and Robinson. This suggestion is based as a result of a letter issued by the Central Bureau in the matter.

Our organization did what it could to assist the enactment of the Harbor Workers' Compensation Act introduced in Congress on Feb. 17-18 of last

year by Senator Cummins and Congressman Graham, Chairmen of the Judiciary Committees. A recent issue of the *American Labor Legislation Review* tells just how this measure was blocked "by last minute Hearing." It is a shameful story, entirely discreditable both to Congress and those, among them the shipping interests, who opposed the passage of the bill.

"The tragedy of the situation is," says the *Review*, "that a third of a million workers engaged in extra-hazardous employment, who had been deprived of accident compensation for two and one-half years, must now go without this deserved and too long deferred protection for many months to come." New effects will, of course, be made during the present session of Congress to reinstate the bill. When ever this is brought about, we shall ask our members to express to their Senators and Congressmen their conviction that the bill should by all means be enacted.

A recommendation of the Springfield convention of the C. V., to hold mass meetings as an expression of homage to Jesus Christ, King, and offering occasion for addresses on the subject of His kingship, is being observed by the Milwaukee District League of the C. V. of Wisconsin. The suggestion to arrange this meeting came from the Rt. Rev. Msgr. A. B. Salick.

It will be held on January 30 in St. Anne's auditorium, the preparations being in the hands of St. Anne's branch of St. Joseph Benevolent Society, supported by the other societies in the parish, which together constitute St. Anne's Union.

## Miscellany

A distinguished member of the Committee on Resolutions of last year's convention expresses the following opinion:

"Our resolution on the Roman Question was after all most timely. A number of articles have lately again been written on this subject: *Roma Aeterna* (Sept.-Oct., 1926) contains an able article regarding this question. Seeing such things, one cannot but feel proud of the achievements of the Central Verein."

Writing on the "Disastrous and Pagan Progress of 'Secularization'" of Christian holy days, the editor of the Buffalo *Echo* incidentally comments on one of our recent Press Bulletins as follows:

"It was with joy that we noticed two notes of warning against this evil, the article on 'Christmas Thoughts' (issue of Dec. 16) declares, 'both of them coming from reliable sources and both sponsored by names which all Catholics respect. The first is published by the ever alert guardians on the watch-tower of the Central Bureau, whose Press Bulletins have become clarion calls to American Catholics in these perilous times. Their latest Bulletin bears the title, 'Inappropriate Christmas Cards and Gifts.'"

The second reminder of the duty of Catholics in the premises mentioned by the *Echo* is from the pen of Hilaire Belloc in *America* for Dec. 4, 1926, "Cheerful Thoughts on Christmas," from which the following, not so cheerful sentences are quoted:

"Christmas was twisted, especially in England and America during the nineteenth century, into a new significance. Its commemoration of the Incarnation was lost, there was tacked on to it a new religion of



general kindness towards people whom one had no particular reason for disliking; the feeling called 'goodwill.'"

To the public and institutional libraries of our country which preserve a complete file of our monthly that of the Wisconsin State Historical Society has now been added.

This Library has requested to be supplied with Volumes I to XVIII, 1908-25, while the current volume and Vol. XX were also subscribed for.

Writing on his labors at Fort Sam Houston, Texas, the Rev. C. O'Gallagher, Central Verein Chaplain, says:

"There is considerable work just now at the hospital since the place is full of sick men, many of whom are in the last stages of consumption. I am now reading two Masses in the hospital chapel every Sunday; one at 6 a. m. for the nurses, and one at 10 a. m., attended by the patients. However, I love the work, and, moreover, the officers, nurses and patients are all that my heart could desire. They are most kind to me."

While it is virtually impossible to obtain recognition from some societies for any of the many efforts our Bureau is engaged in, others are appreciative and show their appreciation by co-operating with us. Thus the Knights of St. George of Indianapolis, without any prompting on our part, sent us a donation of \$5.00 at Christmas time "in recognition of favors granted during the past year," as Mr. Emil L. Kuhl, General Secretary, expresses it in his letter of Dec. 21.

The inventiveness of good will was demonstrated by Mr. A. J. Loeffler, of New Ulm, Minn., when he sent us \$2.00 for one year's subscription for *Central Blatt and Social Justice*, adding: "To be sent to some poor priest or missionary as a little Christmas gift." While we quite naturally appreciate the thoughtful manner adopted by this reader of our monthly to help increase the number of our subscribers and the influence of *Central Blatt and Social Justice*, the ultimate recipient of his charity will also be the gainer from his action.

### The Pending Proposal for Extending the Sheppard-Towner Maternity Act

(Continued from page 339)

achieve, are permitted to work themselves out uncurbed, is evident. For the reasons suggested by him, by Congressman Layton and Senator Reed, as well as for the political considerations we have noted, they must be curbed. On the other hand, Catholics above all should strain every effort to induce the family and other social, economic and political units, the communities and the states to do everything demanded by sane policy to fully provide against the present deficiencies in many fields, including that of infant and maternity care, and to correct the abuses of which Mr. Coolidge speaks. In this manner they will also help combat that attitude of reliance on the federal government which the President deplores, and check the tendency towards centralization, which is undermining our very form of government.

A. F. B.

### Book Review

Katholischer Literaturkalender, Begründet v. Heinrich Keiter. Herausgegeben v. Dr. Julius Dorneich. Fünfzehnter Jahrgang. Mit fünf Bildnissen. Herder, Freiburg. 1926. \$4.25, geb.

A perusal of this remarkable Who's Who in Catholic Germany, a volume of over 400 pages, said to contain over 8000 names, demonstrates both the intellectual activity and the extent of the intellectual life of Catholic Germany. Unfortunately, a number of important German American writers are omitted, among them Msgr. Rainer and Msgr. Och, Rector of the Josephinum, and author of one of the most important contributions to the economic history of our country, as well as to that of the German element in America, "Der deutschamerikanische Farmer." Nor do we find Father Rothensteiner listed, lovable and indefatigable historian, some of whose volumes were published by the German firm of Herder. And while Arthur Preuss is mentioned in the encyclopedia published by the same firm, his name, too, is absent from Who's Who. That this erudite and prolific writer, the author of many valuable volumes, should have been neglected, is the more astonishing since the Herder Book Co. of St. Louis publishes them. Moreover, it is difficult to understand this neglect in face of the great interest the Germans claim to have at present in the "Auslanddeutsche" whatever that may mean.

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### Books Received for Review

- Murphy, Rt. Rev. J. T., C. S. Sp., A Retreat for Clergy. B. Herder Book Co., 1926, 236 p., \$1.00.  
 Lancelots, D. I., O. S. B., The Primitive Church, or, Church in the Days of the Apostles. With preface by the Rt. Rev. J. J. Kelley, Bishop of Oklahoma. Herder, 1926, 295 p. \$2.35.  
 De La Vaissiere, Rev. J., S. J. Elements of Experimental Psychology. Herder, 1926, 438 p., \$3.00.  
 Augustine, Rev. Chas., O. S. B., D. D. The Canon and Civil Status of Catholic Parishes in the U. S. Herder, 1926, 334 p., \$2.50.  
 Huonder, Rev. Ant., S. J. At the Feet of the Divine Master. Short Meditations for Busy Priests. Edited by Arthur Preuss. Series: The Night of the Passion. Herder, 1926, 341 p., \$2.00.  
 Russell, Rev. W. H. Your Religion, What It Means to You. Herder, 1926, 311 p., \$1.75.  
 Chapman, Rev. M. A. (Editor *The Acolyte*.) Faith of the Gospel. Brief Sermons for Sundays of the Year. Herder, 1926, \$1.75.  
 Coghlan, Lida L. The House of Mystery. Herder, 1926, 272 p., \$1.75.  
 Merceret, Marie. The Rainbow's Pot o' Gold. Herder, 1926, 259 p., \$1.75.  
 Reidy, Maurice. The Vision Beyond. Herder, 1926, 210 p., \$1.50.  
 Whalen, Will W. The Girl from Mine Run. Herder, 1926, 329 p., \$2.00.

### Gifts in Kind

were received as follows:

Altar Linens, Lace, etc., for Missionaries: Miss Mary Voss, St. Louis.

Wearing Apparel, Shoes, etc., to be Forwarded to Missionaries: H. J. Gerling, St. Charles, Mo.; Ladies of the Andrew parish, Tipton, Mo.; N. F. Roggl, Paxico, K. Ladies Welfare League, Breese, Ill.; N. N., Claremont, Ill.; A. Davison, Jacksonville, Ill.; Miss Eliz. Phillips, Springfield, Ill., and Miss C. Schwegel, Mrs. J. McGillem, Wm. Schmit, Mrs. C. Franck, Miss T. Wangler, Miss Mary Voss, and Mrs. C. Schuler, all of St. Louis.



## aus dem C. V. und der C. St.

Komitee für Soziale Propaganda:

H. W. Heer, Prot. Ap., Dubuque, Ia.

Msgr. Dr. Joseph Och, Columbus, O.

Korz, Butler, N. J.

theo. Hammeke, Reading, Pa.

Wm. J. Engelen, S. J., Toledo, O.

J. Muench, St. Francis, Wis.

Matt, St. Paul, Minn.

Juenemann, St. Paul, Minn.

Idiellmann, San Antonio, Tex.

Kenkel, St. Louis, Mo.

Central-Stelle befindet sich zu St. Louis; alle

ren, Briefe, Geldsendungen, usw., für die Central-

oder das Central Blatt richte man an

Central-Stelle des Central-Vereins,

3835 Westminster Place, St. Louis, Mo.

Königswürde Christi fordert, dass das gesamte  
wesen sich nach den göttlichen Geboten und  
lichen Grundsätzen richte wie in der Gesetzge-  
esso in der Rechtsprechung, so auch in der Heran-  
g der Jugend zu gesunder Lehre und reiner Sitte.  
Pius XI in der Enzyklika "Quas primas."

## Grundlegende Erwägungen über Kirche und Politik.

es soeben von der C. St. herausgegebene  
blatt "The Church and Politics" sollte nicht  
fleissig gelesen werden von unsern Mit-  
tern, sondern auch Veranlassung geben zu  
trägen über diesen so wichtigen Gegenstand.  
n grosser Theil des amerikanischen Volkes  
den Argwohn, die Kirche lege es darauf ab,  
macht an sich zu reissen und sich die Staats-  
ilt auch unseres Landes unterthan zu  
en. Man ist auch fest überzeugt, dass der  
olische Bürger durch seine Religion gehalten  
eden auf die Erreichung dieses Zieles vom  
te gerichteten Schritt zu unterstützen. Da-  
muss jeder auf das Wohl der Kirche und un-  
Landes bedachte Katholik bestrebt sein,  
in Stand zu setzen, solche Anschuldigungen  
ckweisen zu können.

ie nothwendig und wichtig das ist, beweisen  
e in der Tagespresse und den protestan-  
en Wochenschriften erschienenen Aufsätze  
die Kirchenverfolgung in Mexico. Mehr oder  
er offen tritt uns da die Auffassung entgegen,  
die Kirche habe sich diese Verfolgung durch  
im römischen Wesen verkörpertem Gelüste,  
in die Angelegenheiten des Staates einzu-  
hen und Politik zu treiben, zugezogen. Nur  
mit Kenntniss und grossem Ernst verbundene  
klärung wird es in jahrelanger Arbeit ver-  
en, diese falsche Auffassung des Verhält-  
es zwischen Kirche und Staat zu überwinden.  
er dem Antiklerikalismus als Nährboden  
t, so sollten wir uns verpflichtet halten, die-  
Irrthum, woimmer er uns auch begegnen  
zu bekämpfen, und zwar mit Gründen.

der Katholik muss wissen, dass nach katho-  
her Auffassung der Staat durchaus unab-  
gig, in der ihm von dem Urheber aller Ord-  
ng angewiesenen Sphäre, seine Thätigkeit zum  
en der Bürger zu entfalten berechtigt ist.  
s die Geschichte jenen widerspricht, die von

einer Usurpation staatlicher Rechte oder Funktio-  
nen durch die Kirche faseln. Wahr ist dagegen,  
dass seit den Tagen der Caesaren der Staat, oder  
vielmehr die jeweiligen Machthaber, immer wie-  
der den Versuch anstellten, die Kirche mensch-  
licher Willkür gefügig zu machen. Dass die  
Kirche sich jenen widersetzte, die ihre Freiheit  
antasteten, gereicht ihr zum Ruhme, wie sie auch  
durch ihren Widerstand den Völkern selbst die  
grösste Wohlthat erwiesen hat, weil überall dort,  
wo die Freiheit der Kirche in Verlust gerieth, die  
Volksfreiheit Schaden litt.

Was dem neuen Freien Flugblatt, Nr. 41 der  
ganzen Reihe jener Veröffentlichungen der C. St.,  
besonderen Werth verleiht, ist der Umstand, dass  
die Abhandlung den Grafen Dalle Torre, Schrift-  
leiter der römischen Tageszeitung "Osservatore  
Romano," zum Verfasser hat. Dieses Blatt ist  
nicht nur das offiziöse Organ des Vatikans, son-  
dern dessen Redakteur wurde auch von Benedikt  
den XV. zum Vorsitz der Exekutiv-Ausschus-  
ses der "Katholischen Aktion" in Italien ernannt.  
Daher ist die Annahme berechtigt, dass dieser  
Aufsatz nicht ganz ohne Vorwissen und Bil-  
ligung hoher kirchlicher Kreise erschienen ist.  
Dieser Umstand bewog die C. St. zur Heraus-  
gabe der Schrift in englischer Sprache. Sie glaubt  
dadurch einem fühlbaren Bedürfnisse zu ent-  
sprechen.

Möge das Flugblatt daher nicht nur weite Ver-  
breitung finden, sondern zu erstem Studium an-  
regen. Erwinnere man sich immer wieder jenes  
öfters bereits angeführten Ausspruchs eines  
deutschen Jesuiten: "Nur den hellen Köpfen und  
den thätigen Geistern gehört die Zukunft." Wer  
einen Misstrauen und Unfrieden wachhaltenden  
Irrthum bekämpft und aus der Welt schaffen  
hilft, macht sich um jenen Frieden verdient, der  
verhiesse, "die guten Willens sind."

## \* John Q. Juenemann \*

In St. Paul ist am 21. Dezember Hr. John Quiri-  
nus Juenemann, seit 16 Jahren Finanz-Sekretär des  
C. V., Mitglied des C. V. Komitees für soziale Pro-  
paganda, und seit 25 Jahren Sekretär der Kath. Un-  
terstützungs-Gesellschaft von Minnesota, im Alter  
von 66 Jahren aus dem Leben geschieden. Seit  
längerem bereits leidend, unterzog er sich am 16.  
Dezember einer Gallenstein-Operation, von der er  
sich anscheinend zu erholen begann als am 19. eine  
Verschlimmerung seines Zustandes eintrat. Er  
entschlief 2 Uhr früh am 21. ohne schweren Todes-  
kampf. Die Beisetzung erfolgte am 23. von der St.  
Franz von Sales Kirche aus, unter Betheiligung  
einer stattlichen Anzahl Vertreter des Grand Coun-  
cil der Unterstützungs-Gesellschaft, des Staatsver-  
bandes Minnesota, und mehrerer Lokalvereine; Hr.  
Willibald Eibner, Präsident des Staatsverbandes,  
vertrat Hrn. Korz, Präsidenten des C. V., und Hr.  
Jos. Matt und Hr. A. Brockland, von der C. St.,  
das Komitee für soziale Propaganda und die C. St.  
Generalvikar Msgr. Byrne war als Vertreter des  
Erzbischofs Dowling erschienen; das Amt zele-



brierte Rev. J. Rinke, New Ulm, ein Schwager des Verstorbenen, unter Assistenz der Pfarrgeistlichkeit an Franz v. Sales; Rev. Wm. Wey, Rush City, der den Bestrebungen des C. V. reges Interesse entgegenbringt, fungierte als Zeremonienmeister.

Hr. Juenemann, der alles andere als eine jener modernen Windfahnen war, war am 6. Mai 1860 zu Kefferhausen im Eichsfeld geboren. Er wanderte im Alter von 21 Jahren nach Amerika aus und liess sich in St. Paul nieder. Dreizehn Jahre lang arbeitete er als Schreiner, trat aber 1894 als Organisator bei der Unterstützungsgesellschaft ein, der er seither ununterbrochen mit selbstloser Treue gedient hat. Dem Aufbau dieser nunmehr ausserordentlich starken und blühenden Gesellschaft hat Juenemann seine ganze Kraft gewidmet, worüber er jedoch den Ausbau des Staatsverbandes nicht übersah. Mehr als irgend ein anderer Einzeler hat Juenemann die Entfaltung der Unterstützungsgesellschaft befördert. 1901 wurde er als deren Sekretär gewählt, und erst drei Wochen vor seinem Tode veranstalteten die Beamten der Gesellschaft eine kleine Feier zum Gedächtnis des Silber-Jubiläums seiner Thätigkeit in dieser Stellung.

Juenemann nahm regen Antheil an der Überwachung der Legislatur, unterhielt persönlichen Kontakt mit vielen Mitgliedern dieser gesetzgebenden Körperschaft, wie er auch in Schulangelegenheiten mehrfach mit Lutheranern zusammenarbeitete zur Wahrung gemeinschaftlicher Interessen. Vor fünf Jahren ernannte ihn der Gouverneur Minnesotas zum Mitglied des "Board of Visitors", das mit der Oberaufsicht über die staatlichen Straf- und Fürsorge-Anstalten jenes Staates betraut ist. Vor Jahresfrist wählte ihn diese Behörde zu ihrem Vorsitzenden. Um das europäische Hilfswerk erwarb er sich grosse Verdienste. Während er in seiner Eigenschaft als Finanz-Sekretär des C. V. an die \$125,000 sammelte und in Deutschland und Österreich vertheilte, brachte er ausserdem eine ansehnliche Kleiderspende auf, die er persönlich mit Hilfe seiner Frau verpackte und weiterbeförderte. Die öst. Regierung verlieh ihrer Anerkennung durch eine Auszeichnung Ausdruck.

Der Verstorbene hinterlässt die Gattin, geb. Rinke, und die folgenden Kinder: Valentin, in Mitchell, S. D.; Christian, John P., Sophia (Sekretärin des Frauenbundes Minnesota) und Francisca.

Hr. Joseph Matt, Schriftleiter des "Wanderer," der von allen Central-Vereins-Männern den Verstorbenen wohl am besten kannte, schreibt u. a. in dem seinem Gedächtnis gewidmeten Nachruf:

"Juenemann war immer dabei, wo es sich um die Förderung irgend eines guten Werkes handelte, sei es durch eine Gabe, die oft genug seine Mittel überstieg, sei es durch Arbeit. Ebenso begeistert, wie er in solchen Fällen zu sein pflegte, ebenso schroff ablehnend konnte er sein, wenn man mit Wünschen und Forderungen an ihn herantrat, deren Berechtigung oder Zweckdienlichkeit er bestreiten zu müssen glaubte. Das war so seine Art—mit voller Hingabe für oder gegen eine Sache, unbekümmert um die Folgen, unbekümmert auch darum, ob er die Gefühle anderer verletzte. Das war eine seiner Schwächen. Selbst eine knorrigte Natur, in seinen Jugendjahren vom Schicksal kräftig geschüttelt, gab er sich, äusserlich wenigstens, keinen Gefühlsregungen hin. Aber der gleiche, scheinbar so rauhe Mann konnte so weich und zart und hingebend sein, konnte so mild und versöhnlich und demüthig sein, dass es jene ergriff, die sein aufbrausendes, heftiges Wesen kannten und wussten, wie er sich Milde und Sanftmuth förmlich abringen musste."—Er ruhe im Frieden!

Der Orden der Cath. Knights of America vollendete unlängst die ersten fünfzig Jahre seiner Wirksamkeit.

Wie Dr. Felix Gaudin, Supreme President, in einem an dessen Mitglieder gerichteten Neujahrsglusse mittheilt, zahlte der Orden während dieses Zeitraumes \$25,142,-634.65 an die Hinterbliebenen von 16,398 Mitgliedern aus.

## Eckstein für das neue Leo-Haus gelegt.

Die am 28. November vorgenommene Legung des Ecksteins für das neue Leo-Haus ist nicht nur in der Geschichte dieser Anstalt und des Raphaels Vereins ein Ereignis von hervorragender Bedeutung, sondern auch in jener des C. V. Mit Recht konnte bei jener Gelegenheit Dr. F. Schirp, New York, erklären:

"Ich darf in diesem Augenblick daran erinnern, dass vor der Gründung des Raphaels Vereins der kath. Central-Verein von Amerika ein tiefes Interesse an den katholischen deutschen Einwanderern genommen hat, zwar namentlich seit dem Jahre 1868, da zum ersten Mal auf der General-Versammlung in New York die katholische Einwanderer-Fürsorge ernstlich berathen wurde und von da an jedes Jahr, bis im Jahre 1883 der Auswanderer-Apostel Cahensly auf der Versammlung zu Evanston, Ill., erschien, wo der Grund zum St. Raphael Verein gelegt wurde. Bei dieser Gelegenheit erinnern wir uns in Dankbarkeit des Vaters des Architekten des neuen Leo-Hauses, Hrn. Joseph Koelble, der die eigentliche Veranlassung zur Reise Cahenslys nach Amerika war. Und ebenso des Brooklynner Central-Vereinsmannes, der die Hilfsthätigkeit Vater Reulands auf Ellis Island durch seine Vermittelung in Washington möglich machte."

Die Legung des Ecksteins wurde unter zahlreicher Betheiligung von Geistlichen und Laien, unter denen Männer und Frauen aus unsrer Reihen einen erheblichen Antheil stellten, vorgenommen. Rev. Urban C. Nageleisen, Sekretär des Raphaels Vereins, und Dr. Schirp hielten Festreden, worauf der hochw. Msgr. G. Bruening die Weihe des Ecksteins, in den die Gründurkunde des Hauses eingemauert wurde, vornahm. Bei der Feier wirkten der N. Y. Kath. Sängerbund und der Kath. Männerchor von Brooklyn mit.

Der Neubau, der neben dem jetzigen Leo-Haus aufgeführt wird, soll acht Stock hoch werden; Baukosten werden sich auf rund \$400,000 belaufen.

## Aus unserer Missionspost.

Über die Sorgen eines Missionsbischofs und die Pflicht ein Schreiben des hochw. Bonifatius Sauer, O. S. B., der unterm 13. November 1926 aus C. St. aus Wosan in Korea folgendes berichtet und zwar im Anschluss an seinen Dank für ihm von uns übersandten Gaben, worunter 89 Mess-stipendien befanden:

"Mein Missionspersonal wächst, wenn es auch lange nicht für das gewaltige Missionsgebiet genügt und es ist für mich sehr, sehr schwer, den einzelnen Missionären immer die nöthige Zahl von Missionen zu verschaffen. Und doch müssen die Missionäre davon nicht nur leben, sondern auch noch Unkosten der Station bestreiten. Was ich ihnen ausserdem überweisen kann, geht völlig in die Schenke etc. hinein, die wir nicht aufgeben können, weil unser Hauptwerbemittel sind. Ferner muss ich ständlich daran denken, neue Stationen zu gründen; das ist in rein heidnischen Gebieten, zumal in Städten, wo Bauplätze so theuer sind, keine leichte Sache. Was es nicht ein göttlicher Lehrauftrag wäre, und infolgedessen auch auf die Hilfe des Himmels rechnen dürften, müsste man wirklich oftmals verzagen angesichts der ungeheuren Schwierigkeiten, die gerade materielle Seite der Mission bietet. Mit Angst und Bangen denke ich immer an den Winter, wenn der mangelhaften Wohnungen gedenke, die meine Patres haben, zumal jene, die hoch oben



andschürei am Unterlauf des Lempori arbeiten, den ganzen Winter nicht mehr als—40 Grad Kälte hat und der Pater sein Zimmer, selbst wenn es nothwendige Holz zur Verfügung steht, was nicht immer der Fall ist, kaum auf 4-8 Grad erwärmen kann. Das sind dann wirklich Abtöder der furchtbaren Reisen garnicht zu gedenken. Und der liebe Gott helfen, dass ich auch diesen langsam eine ordentliche Wohnung besorgen

\* \* \*

Besonders erfreut zeigt sich einer der vornehmsten deutschen China-Missionare über eine, zur freien Verfügung überlassene Gabe. Pater Karl Weig, S. V. D., schreibt uns aus Jungtse:

„Die Gabe! Sie kam wieder so gelegen. Umso mehr war dieselbe mir, da sie eine zur 'freien Verfügung' ist. In diesen Tagen ist die Schule in der eröffnet worden mit 30 Knaben und 30 Mädchen. Und Missionsschüler; alle getauft. Dann stehen Personen im Missions-Amt als Glaubensverbreiter. Wir müssen die eingestürzten Gebets-Häuser aufgeworfen werden.“

\* \* \*

„Ich interessanten Einblick in die Verhältnisse jener Gebiete Chinas, wo die Einflüsse der Bewegung zur Geltung gelangen, gewährt das Schreiben des Apost. Präfekten von Tingchow, P. Egbert M. Pelzer, O. P., der uns unterm 1. Okt. schreibt (der Brief war nicht weniger als in 10 Wochen unterwegs):

„Der Apost. Präfekt von Tingchow ernannt, habe ich telegraphisch nach Foochow berufen. Als ich nach einem Monate nach Wuping zurückgekommen konnte, hatte die hiesige Bevölkerung bereits Militär arg zu leiden. Daher hatte ich Schule und Kirche zwei Monate lang voll Flüchtlingen. Auch ist kein Friede. Seit 14 Tagen ist sogar unsere Bewegung zu den bolschewistischen Kantonesen gelangt. Wir hatten bis jetzt darunter noch nicht zu leiden, denn die eigentlichen Rothen sind nicht hier. Die Aussichten sind allerdings nicht so rosig, doch lassen wir uns keineswegs entmutigen und werden treu aushalten. Nur möchte ich von Herzen bitten, auch weiterhin uns treu zu unterstützen, damit wir nicht nur nothdürftig das Leben aufrecht erhalten können, sondern unsere Freiheit freier zu entfalten vermögen.“

#### Hilfe für unsere Glaubensgenossen in nicht-deutschen Gebieten.

„Jeder Theil jeder grösseren, für Europa bestimmten Gabe lassen wir an deutsche, in nicht-deutschen Gebieten thätige Priester und Schwestern gelangen. In einer Empfangsbestätigung aus Endje Bulgarien, deren Verfasser der Passionisten-Krings ist, heisst es nun:

„Wie sollen wir Ihnen danken für diese schöne Gabe, die Freude haben Sie mit derselben hier verursacht! Thätig, der lb. Gott hat es nicht an die falsche Stelle lassen, wir sind hier wirklich Nothleidende. 45 Personen sind in unserem Klösterlein (Waisenhaus), da sieht man viel. Die Schwestern haben wohl durch ihre Arbeit im Felde das Brot für dieses Jahr erworben, aber sonst sind wir nur auf Almosen angewiesen.“

\* \* \*

„Nun, durch Kürze und Ausdrucksweise geradeheraus, klassisch dank für die ihm überwiesenen Stille. Stille spricht der hochw. Josef Gross, Bischof von Leitmeritz in der Czecho-Slowakei, in folgenden Worten aus:

„Ihre Güte ist für mich 'der ruhende Pol in der Erscheinungen Flucht'.—Sie sind das Werkzeug der göttl. Vorsehung, das mir Freude beschert. Der Herr wird Ihnen dieses Werk der Barmherzigkeit lohnen!“

\* \* \*

Auch der eine oder andere wohlgepflegte, bedürftige Priester steht auf der Liste der von uns zu bedenkenden Personen. So u. a. der hochw. Erzpriester Vinzenz Brauner zu Zuckmantel im czechischen Theile Schlesiens. Einer, vom 30. November datierten Empfangsbestätigung fügt dieser Priester folgende Zeilen hinzu:

„Bitte den innigsten Dank entgegen zu nehmen für die Hochherzigkeit, mit der Sie unsre Noth lindern.“

\* \* \*

Aus Krakau in Galizien aber schreibt die Oberin der Augustiner-Schwestern, Sr. Michaela:

„Je grösser die Bedrängnis war, in der ich mich befand, desto grösser ist meine Freude, mich daraus durch eine menschenfreundliche Hand errettet zu sehen, desto wärmer das Gefühl des Dankes für Sie, meine Wohlthäter. Sie haben nicht nur mir, sondern dem ganzen Konvent die Feiertage erleichtert und verschönert.“

\* \* \*

Aus dem Kloster der Armen Schulschwestern de Notre Dame zu Lemberg in Galizien ging uns ein am 13. Dez. datiertes Schreiben der Vikarin zu, dem folgende Sätze entnommen sind:

„Mit welchem Dankgefühl wir diese Weihnachtsgabe in Besitz nahmen, kann nur der verstehen, der in ähnlicher Finanznoth sich befindet, wie gegenwärtig unser Konvent. Die Wahrheit des Wortes 'Wo die Noth am grössten, ist Gottes Hilfe am nächsten,' hat sich diesmal wieder recht an uns bewahrheitet.“

\* \* \*

Besonders übel dran sind auch die deutschen Priester und Laien in den ehemals zum deutschen Reiche gehörigen Theilen Lithauens. Daher versuchen wir wenigstens den dortigen deutschen Pfarrern von Zeit zu Zeit Messintentionen zukommen zu lassen. Nun schreibt uns unterm 17. Dez. der hochw. Pfarrer Leo Olschewski, aus Wischwil:

„In den letzten 4 Wochen habe ich aus meiner Gemeinde 6 Intentionen bekommen, in den andern Monaten ist es mir nicht viel besser gegangen. Ich habe darum schon lange mit Schmerzen auf einen Brief vom Central Bureau gewartet.“

\* \* \*

Über die Nothlage seiner Gemeinde berichtet er noch folgendes:

„Unsere kleine Kirche ist vor etwa 60 Jahren mit deutschem Gelde von einem Bauerngrundstück umgewandelt. Bis in die letzten Jahre bekamen wir vom Bonifacius-Verein Zuschüsse zur Unterhaltung, da die wenigen Gemeindeglieder nicht in der Lage waren, die Kirche und kirchlichen Gebäude zu unterhalten. Seit wir zu Lithauen gehören, ist die Wirthschaftslage noch viel schlechter geworden, die Zuschüsse haben ausserdem aufgehört und auf irgendwelche Hilfe von Lithauen haben wir nicht zu rechnen. Ist es da vielleicht möglich, uns einen Zuschuss für die nothwendigsten Reparaturen zuzuwenden? Bei der Ausdehnung der Pfarrei wäre es nöthig, noch eine Holzkapelle zu bauen; daran ist aber wegen Fehlens sämtlicher Geldmittel garnicht zu denken. Den Messwein und oft auch die Lichter muss ich schon *ex propriis* kaufen.“

Jede, auch die kleinste, für unsere in der europäischen Auslandsdiaspora lebenden Stammes- und Glaubensgenossen bestimmte Gabe wird der C. St. willkommen sein und diesen übermittelt werden.



### Unser Druckschriften-Apostolat

An einem Tage liefen jüngst bei uns drei Briefe aus China ein, deren jeder unsere Zeitschriften-sendungen erwähnt. Aus Techow schreibt P. Cesa-laus Boedefeld unterm 3. Dez.:

„Für Ihr liebenswürdiges Geschenk sage ich Ihnen meinen allerherzlichsten Dank. Ebenso für Ihre freundlichst überlassenen und übersandten Zeitschriften.“

Am gleichen Tage dankt P. Francis Roeb, in Laiwu, für eine ihm gewährte Unterstützung und desgleichen

„für die letzte Sendung Lesestoff, die noch vor meiner Reise ankam und daher doppelt willkommen und werthvoll war, da ich sie mitnehmen und zur Zeit der Missionsreisen lesen konnte.“

Am 5. Dez. aber berichtet P. Meinolphus Hueffer, O. F. M., aus Tsinanfu:

„Am 30. Nov. erhielt ich wiederum von Ihnen ein Paket Zeitschriften. Herzlichen Dank dafür. Seit dem 13. Nov. liege ich hier im Hospital an Malaria krank darnieder. Fast alle inneren Organe waren angegriffen. Da war mir die Lektüre Ihrer Zeitschriften doppelt an-genehm.“

Für den Werth unserer Schriftenvertheilung spricht die Zuschrift der ehrw. Schwester Franziska im Leprosen-Asyl zu Biwasaki-Kumamoto, Japan, die sich unterm 3. Dez. mit folgender Bitte an die C. St. wendet:

„Kürzlich wurden wir darauf aufmerksam gemacht, dass der Central-Verein auch deutsche Zeitschriften, Kalender, etc., an kathol. deutsche Missionen versende. Es werden sich sicher viele darum bewerben—aber wenn es möglich wäre, möchten wir uns wohl auch unter diese Bittsteller reihen. Nicht allein, dass es für uns eine liebe Erholung ist, sie zu lesen in der eigenen Sprache, und man immer neben der Unterhaltung auch viel Nützliches und Erbauliches findet; Zeitschriften sind uns auch wegen der darin enthaltenen Erzählungen von Nutzen, indem wir diese übersetzen. Unsere Kleinen lassen sich ebenso gerne erzählen wie die Kinder bei uns daheim. Es können natürlich auch alte Jahrgänge oder Kalender, etc., sein. Also wenn möglich, bitte herzlich.“

\* \* \*

Aus Windhoek in Südwest-Afrika, ehemaligem deutschen Gebiet, schreibt der hochw. apostl. Provika-Schleipen:

„Wiederum eine freundliche Sendung von Ihnen. Wie uns dieses treue Gedenken und die grosse Hilfe gefreut hat!“

### Nur selten bedenkt man dieses Werk.

Sehr spärlich laufen die Gaben für das sog. Reconstructions-Werk ein, einen Fonds, aus dem u. a. die Lieferung von Gebetbüchern, Katechismen, Rosenkränzen etc. für Gefangene von der C. St. bestritten wird. Seit Beginn des Geschäftsjahres 1926-27 sind für diesen Zweck nur \$132.62 eingekommen. Die Ausgaben übersteigen diese Summe um ein beträchtliches. Wir möchten daher wiederum wohlthätige Mitglieder ersuchen, auch diesen Theil unserer Bestrebungen nicht zu vergessen. Als uns Hr. Jos. Mayer, Appleton, Wis., sein Christkindchen schickte, war ein Theil der gesandten Summe für den eben genannten Zweck bestimmt. Dabei war er auf keine Weise von uns an diesen besonderen Fonds erinnert worden.

Wie erwünscht und nothwendig diese von der C. St. geleistete Hilfe ist, beweist das Schreiben einer ehrw. Ordensfrau zu Leavenworth, Kansas, wo sich

das grosse Bundesgefängnis befindet, das zur 3000 Insassen hat. Sie erklärt:

„Let me thank you once more for all your wonderful kindness and generosity in helping us with our work the prisoners during all these years. I cannot imagine what would have become of the work, if you had not so nobly inspired.“

### Der Bischof von Chur an den C. V.

Zwischen einem der ältesten Bischofssitze Kirche, dem von Chur in der Schweiz, errichtete den ersten christlichen Jahrhunderten, und unsere Lande, wurden im Laufe der letzten Jahre manche Beziehungen angeknüpft, die sich selbst bis in die Reihen des Central-Vereins erstrecken. Am 30. November schrieb nun der gegenwärtige Bischof altherwürdigen Stuhles, der hochw. Gr. Schmid von Grueneck:

„Ich danke von Herzen für alle Liebe und Güte, der verehrte Central-Verein meinem wackeren Priester Rev. Franz Hoeflinger, erwiesen hat. Er hat dort für das Bisthum, das in grosser Noth ist, viele gute edle Helfer gefunden. Ich segne Sie und Gott lohne es Ihnen!“

### Aus dem C. V. und den Staatsverbaenden

In der „Nord-Amerika“ richtet Hr. Anthony Zeits, Präsident des Volksvereins Philadelphia, Vorsitzender des gemeinsamen Ausschusses jenes Verbandes und der Frauen-Union der Stadt, einen Aufruf an die Geistlichkeit und die Laien zur Mitwirkung an den Vorbereitungen auf die diesjährige Generalversammlung unseres Verbandes.

Mehrere Vorversammlungen, erklärt Hr. Zeits, sind bereits abgehalten worden; leider seien aber manche, deren Mitarbeit man rechne, dabei nicht erschienen. Er ermuntert alle, mitzuhelfen, denn, erklärt er, „der Central-Verein ist der Führer im Laienapostolate; er strebt nach der Vereinigung katholischer Männer und Frauen zur Verbreitung des Reiches Gottes, zur Sicherstellung der heiligen Institutionen und zur Aufrechterhaltung der rechten sozialen Ordnung.“ Es seien nunmehr 51 Jahre verflossen seit der C. V. in Philadelphia getagt habe. In der angesagten Versammlung werde der Präsident des C. V. anwesend sein, um mitzurathen. Die Geistlichkeit sucht Hr. Zeits, die Versammlung von der Kanzel zu kündigen und persönlich daran theilzunehmen.

Das alte Sprichwort: „Ein gutes Wort findet man an jedem guten Ort“ bewahrheitet sich auch nach unserer Erfahrung immer wieder. Immer häufiger fügen Mitglieder ihren Zahlungen für andere Zwecke als den Stiftungsfonds eine Gabe für die bei.

So erhielten wir zwischen dem 27. Dezember und dem 1. Januar d. J. nicht weniger als sieben derartige Beträge, deren einer noch obendrein von einer Frau stammt, Mrs. M. Klingelhoets, in Wisconsin. Die Wohlthäterin schickte uns \$3.00 als Weihnachtsgabe für das Settlement und \$5.00 für den Stiftungsfonds, während Hr. C. M. Klein, in Milwaukee, Minn., seinem Abonnement auf das „Central-Blatt“ noch \$3.00 für den Fonds hinzufügte. Auf gleicher Weise gedachten die Herren Florsbach, Elizabeth, N. J., und Mehrli, in Dubuque, Iowa, unserer Bitte an die Mitglieder des C. V. auf die eben gesprochene Weise den Fonds aufbringen zu helfen.